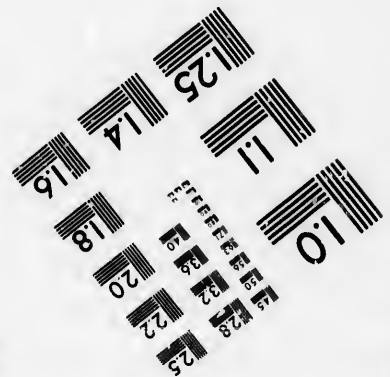
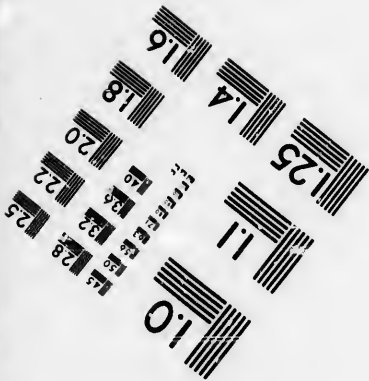
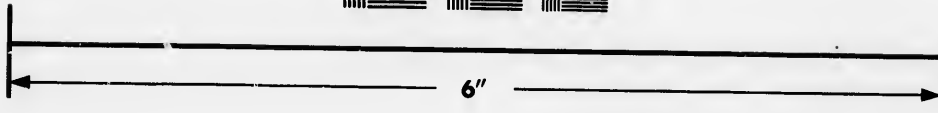
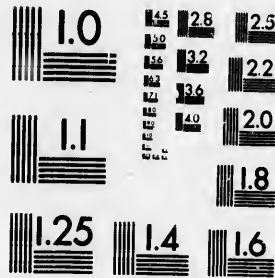


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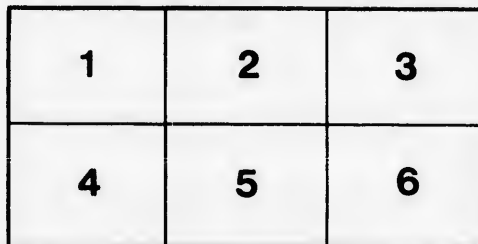
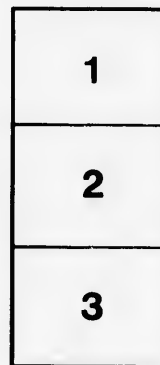
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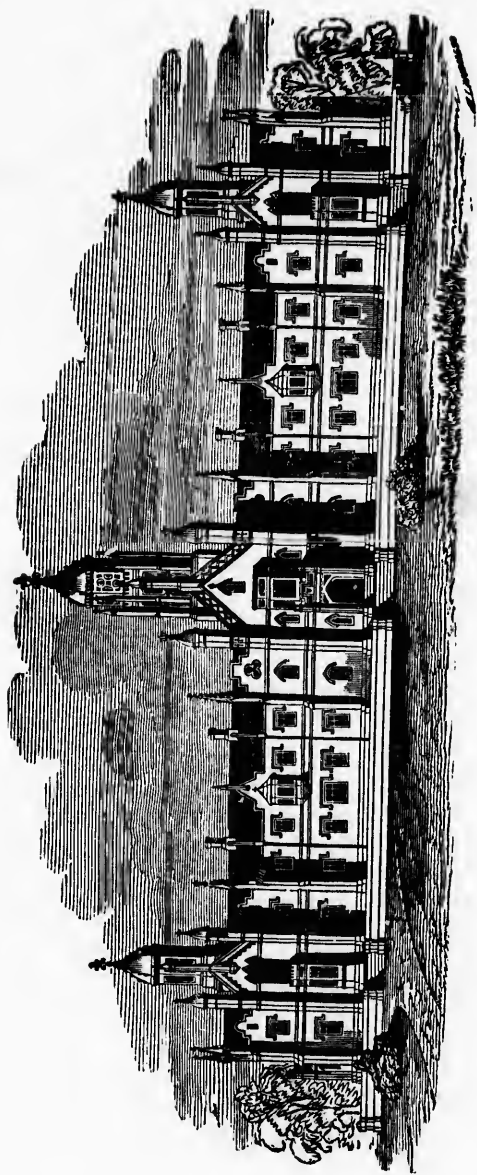
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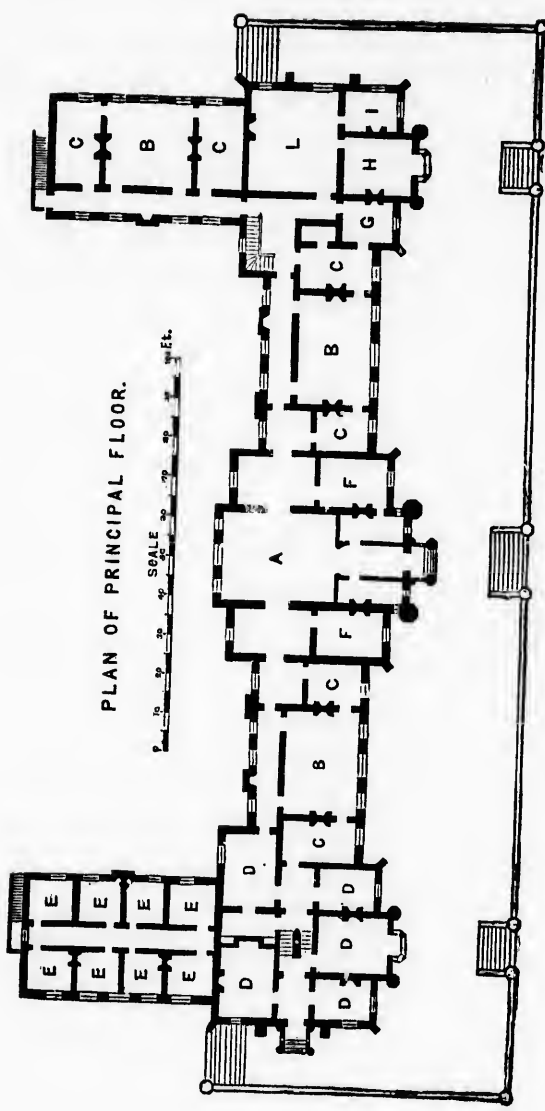
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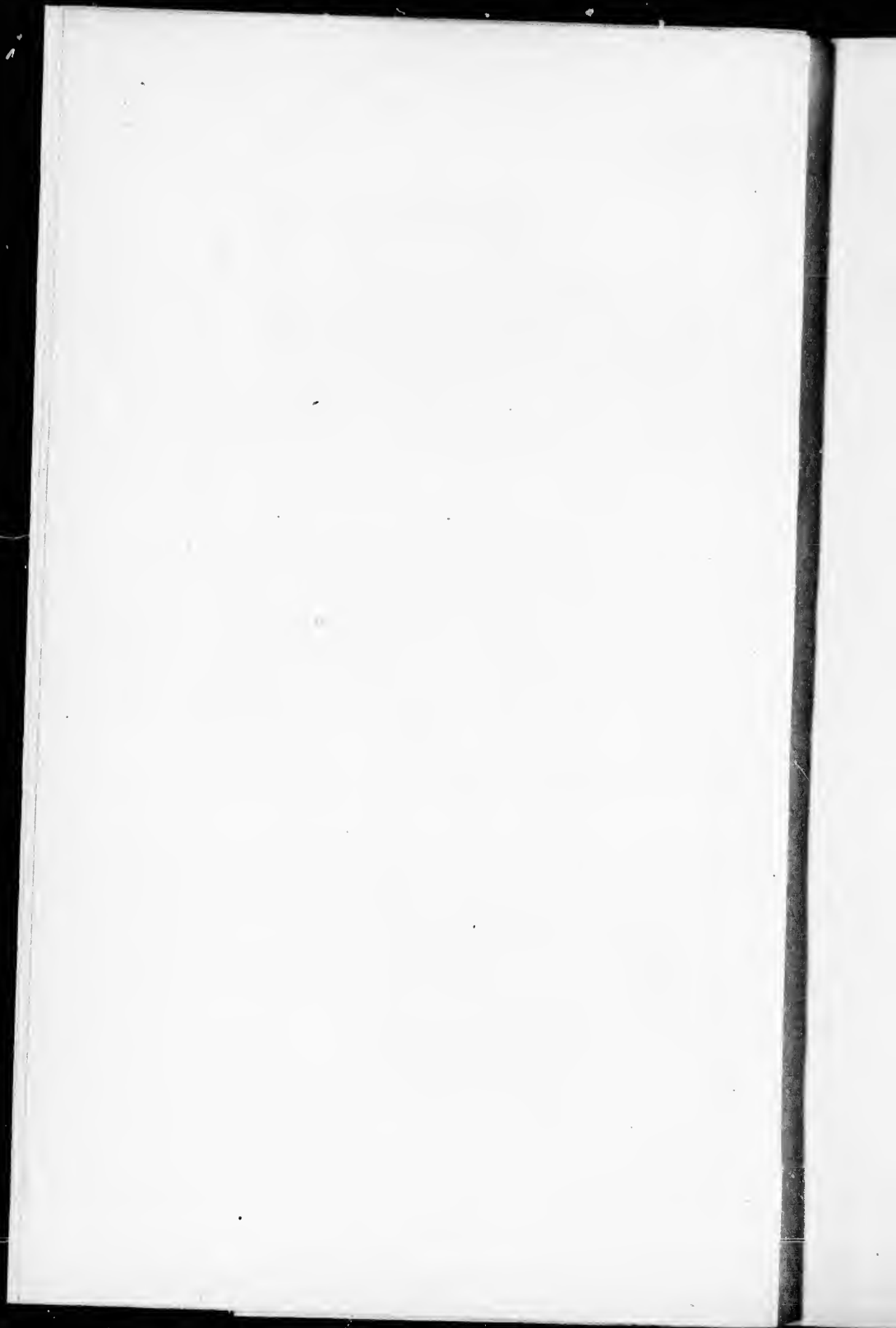
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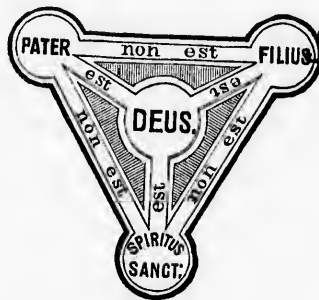


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THE RISE AND PROGRESS
OF
TRINITY COLLEGE, TORONTO;

WITH
A SKETCH OF THE LIFE
OF THE
LORD BISHOP OF TORONTO,
AS CONNECTED WITH CHURCH EDUCATION IN CANADA.

BY
HENRY MELVILLE, M.D.,
PROFESSOR OF SURGERY.

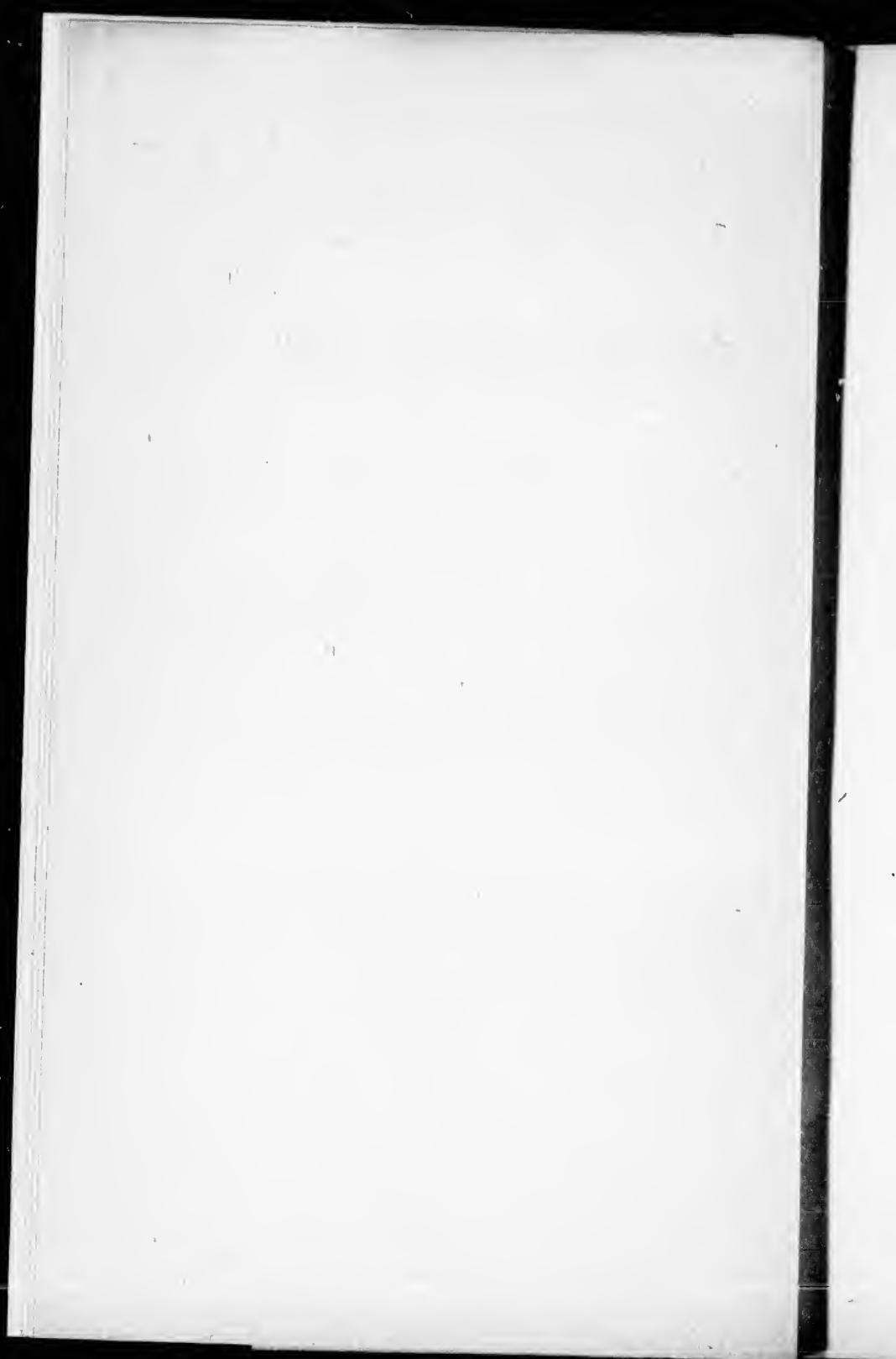


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TO THE
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IN THE FURTHERANCE OF
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P R E F A C E .

THE only merit claimed for this Work, is due to the industry required for the compilation of the materials of which it is principally composed, and the care bestowed upon its preparation for, and progress through the Press.

The motive which induced its publication, was a desire to preserve in a compact and more permanent form, than that in which they already existed, the various documents, which had from time to time appeared in the public Journals, connected with the establishment of this noble institution and the several interesting ceremonies which have marked its progress.

Such a memorial of their Christian exertions on behalf of Religious education, and of the untiring and successful championship of our Venerable Diocesan, it was hoped, would prove acceptable to the promoters of the enterprise in the Province, and the Church at large.

In connecting the narrative of these interesting circumstances, it was impossible to avoid all comment on the causes which instigated the movement for the establishment of a Church University, or the obstacles which have been

encountered in carrying out the design. For the opinions expressed in these commentaries the compiler alone is responsible. He is under many obligations to the Lord Bishop for permission to use the various documents here published, as well as for the most important information and assistance in the preparation of the book. To the Honourable Chief Justice Robinson and the Venerable Archdeacon Bethune, his acknowledgments are due for permission to use their respective manuscripts, and for several valuable suggestions. To the Reverend Provost Whittaker he would also express his thanks for a similar favour; and to the Reverend R. J. Macgeorge, for material aid in the completion of the undertaking.

Not the least attractive part of the publication remains to be noticed. The Biographical Memoir of the Lord Bishop, which is incorporated with this history, has been prepared from the most authentic sources; and is offered as a tribute of respect to those who know how to appreciate his sterling character, his benevolence and pastoral care, and who cherish the remembrance of long years of personal friendship and communion with him.

INTRODUCTION.

THE earliest records of Collegiate Institutions afford convincing evidence, that they sprung from an earnest desire entertained by learned and enterprising men, to disseminate among others the knowledge they had acquired after careful and fruitful study; and to awaken and promote an appetite and love for those literary pursuits which they had found so captivating and beneficial. In carrying out so noble and philanthropic a design, they associated themselves for the purpose of delivering public instruction, to all who were desirous of embracing the opportunity and advantage thus offered to them. The schools then formed, became the models on which the establishments of future ages were founded by public authority, under the style of Universities.

The relative antiquity of the several schools of this early period has been the cause of much learned and keen controversy. Whether Paris or Bologna should take precedence, or whether Oxford and Cambridge should not share in the renown of being the first pioneers of learning with their Continental contemporaries, although a question of peculiar interest to the antiquarian Scholar, is not altogether relevant to our present purpose. The principal and important points which we seek to establish are, that from their commencement, these institutions have been recog-

nized and upheld by regal favour and public authority; that religious instruction was a primary feature, and formed the fundamental basis of the system of education; and that they were closely connected with ecclesiastical establishments, and under the supervision and control of episcopal functionaries.

Much traditionary narrative is mixed up with the history of these primitive seminaries, in which their existence is attributed to the munificence of kings, and the protection of royal authority. Although the result of voluntary efforts as already stated, there yet appears to be every reason for supposing, that they speedily attracted and engaged the attention of the reigning monarchs. To Charlemagne is ascribed the honour of founding the University of Paris. The character of this sovereign as recorded in the pages of history, justifies the belief that he was sincere in his efforts to "diffuse among his subjects generally some portion of education, and particularly among the clergy and those designed for the sacred profession. For this purpose he enacted that schools should be established in all episcopal and collegiate churches, and that these should be open to all students."*(a)* The public recognition of the University of Paris by other sovereigns is clearly established. In 1169, Henry II. of England offered to refer his dispute with Becket to this school;*(b)* and we find that the influence exercised by it speedily aroused the jealousy of the Roman

a. Professor Malden, on the Origin of Universities. [We acknowledge our obligations to this little work, for many of the statements here given. It is replete with information of the most curious and valuable description, and in the absence of many of the authorities referred to, we have freely availed ourselves of the fruits of his industry and researches.]

b. Hallam, Middle Ages, chap. ix. part 2.

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Pontiffs. Decrees were issued by Alexander and Innocent, declaring the qualifications of teachers, regulating the fees, and confirming the validity of titles and degrees. The teachers and learners were not tardy in perceiving the advantages of the unity thus conferred upon them by the highest power in Christendom; and in the most ancient deed of the University which has been preserved, of the date A. D. 1221, they adopt the style, "We, the University of the Masters and Scholars of Paris."^(c) During the pontificate of Nicholas IV., the privileges of this University were extended in a remarkable manner by a decree which conferred upon the doctors who were there approved, the valuable distinction of being accounted doctors everywhere, and the power of teaching, lecturing, and directing public schools."^(d) The right of any sovereign to erect a University in his own dominions was never questioned, but it was the pope alone who could make the degrees valid beyond the limits of the university in which they were conferred, and give them an authority through Christendom. This doctrine appears to have been expressly stated in the bull of Nicholas V., by which the University of Glasgow was established.^(e) Louis VII. and his son Philip Augustus conferred upon the members of this University several peculiar privileges and legal exemptions.^(f) These privileges were confirmed and extended by subsequent monarchs, Philip the Fair, Philip de Valois, John, Charles V. and Charles VI., having each and all bestowed upon it some marks of royal favour; in the instance of the latter king,

^{c.} Malden quoting Crevier.

^{d.} Malden as above.

^{e.} From the report of the Commission of Enquiry into the Universities of Scotland.

^{f.} Du Boullay, History of the University of Paris.

these were of such a liberal nature as to have given rise to the style of "the first-born daughter of the king," as applied to the University.(g)

In 1158, the University of Bologna was similarly empowered by the Emperor Frederic Barbarossa, and under the guidance of the celebrated Irnerius it continued to derive, from time to time, great countenance and authority from the Republic of Bologna, the Emperors Henry V. and Lothaire. Nor was the interest thus manifested confined to mere acts of recognition or decrees of authority, but it was displayed in beneficial deeds of a substantial nature, which evinced a strong personal regard for the welfare and character of the institution. Thus the Emperor Frederic II., about the year 1220, transmitted to the philosophical school certain works of Aristotle and other philosophers, which he had caused to be translated into Latin from the original Greek or from Arabic versions.(h)

The University of Salerno, principally and justly celebrated as the first and most famous school of medicine, is said to have been established by Roger I., Prince of Salerno; and subsequently received a constitution from Frederic II.,(i) who also founded the University of Naples. This latter establishment never attained any great celebrity, nor were its degrees much regarded by other Universities; a circumstance which is ascribed by Savigny to the fact, that the degrees were formally conferred by the King himself, and not by the academical faculties. Malden curiously

g. On the authority Conringius from Filesac.

h. Malden from Conringius.

i. Malden from Conringius.

enough explains it by supposing, "that as Frederic was always denounced as the enemy of the Church, the degrees never received from the Popes that catholic extension, which the Pope alone was considered to have the power of giving."

The oldest tradition concerning the University of Oxford is, that it was founded by King Alfred, about the year 890, a statement which is thus defended by Mr. Hallam: "Since a school for dialectics and rhetoric subsisted at Oxford, a town of but middling size, and not the seat of a bishop, we are naturally led to refer its foundation to one of our kings; and none who had reigned after Alfred appears to have manifested such zeal for learning."*(j)* The accuracy of this tradition appears to be questioned, but however this may be, there is no doubt that it received the countenance and favour of Henry II. and Richard, and that during their reigns it grew up into a most flourishing condition. It was called a University in a public instrument of John A. D. 1201, a date earlier than any at which the word is applied to Paris.*(k)* Its earliest charter was conferred by John; its privileges were confirmed and extended by Henry III., Edwards I., II., and III., and by succeeding kings.*(l)* The privileges of both Oxford and Cambridge, now depend upon an act of incorporation, which was passed in the 13th of Elizabeth, A. D. 1570. The University of Oxford was also confirmed by papal authority, and was mentioned in the constitutions published by Clement V., after the Council of Vienne A. D. 1311; the authority of the popes, however,

j. Middle Ages, *chap.* ix. part 2.

k. From Dyer.

l. Malden.

X was but little regarded by several monarchs. Edward I. published a brief, which was confirmed by the parliament, against the proceedings of the preaching friars at Oxford, although supported by papal bulls.^(m) Edward III. also issued an ordinance, in consequence of petitions from the Universities on the one hand, and the mendicant orders on the other, by which it was enacted, "that all bulls and processes issuing from the court of Rome, and procured by the friars against either of the Universities or any person in them, should thenceforth be absolutely null and void."⁽ⁿ⁾ Collegiate foundations were established in Oxford at a very early period; University and Baliol Colleges, during the reign of Henry III.; Merton College, in that of Edward I.; and Oriel with the license of Edward II. "So little honour," says Professor Malden, is "attached in history to the memory of this unhappy prince, that it will be charitable to bear in mind his connection with a foundation which is now the institution of the greatest utility and highest reputation in the University."

In 1109, Joffred, Abbot of Croyland, "sent over to his manor of Cotenham, nigh Cambridge, Gislebert, his fellow monk and professor of divinity, and three other monks who followed him into England. From Cotenham they repaired daily to Cambridge, and there, in a public barn hired for the purpose, made open profession of their sciences, and in a little time drew a number of scholars together."^(o) Such was the unpretending origin of the now famous University on the banks of the Cam. Mr. Hallam states that the

m. Ayliffe's History of Oxford.

n. Dyer.

o. Malden on the authority of Dyer.

earliest mention of Cambridge, as a place of learning, is in a passage of Matthew Paris, in which he states that in 1209 many students of Oxford migrated thither, and that they would not have gone to a town so distant, if it had not been already a seat of academical instruction. The period of its first incorporation would appear to have been the 15th of Henry III. in 1231. There is also another royal enactment, of the 45th of Henry III., in which the privileges of the University are still more distinctly recognized. The first formal charter, however, would appear to have been granted in the 20th of Edward I., which was subsequently much extended by Edwards II. and III., Richard II. and Henry IV.; they were also confirmed by Edwards IV. and VI. and Elizabeth; and finally ratified by an Act of Parliament for the incorporation of both these Universities, in the 15th of Elizabeth chap. 29. In the second year of the pontificate of John XXII., a bull was issued, in which the privileges conferred by former Popes and Kings were mentioned and confirmed. From the date of this Rule, Cambridge was fully recognized by all the Universities of Christendom.^(p) It does not appear, however, to have been very much troubled with papal bulls and rescripts.

The University of St. Andrews was founded in 1411, by Henry Wardlaw Bishop of the Diocese; and upon the request of James I., the Bishop and the heads of the Augustinian Priory, a bull was issued in its favour by Benedict XIII. in 1413. The King also granted to it many valuable privileges and exceptions. Several other benefactions were conferred upon it by the Church, and were ratified by the King in 1432.

^p. Malden.

The University of Glasgow was established in 1450, by a bull of Pope Nicholas V., issued at the request of James II., who granted to it a royal charter in 1453, conferring the usual privileges. In 1572, the magistrates of the town conveyed to the College certain Church property which had been granted to them, making it a special foundation, and this endowment and foundation were confirmed by Act of Parliament. James VI. added largely to the endowment in 1577, and the charter then granted is the basis of its present constitution.

The University of Old Aberdeen was founded in 1494, on the models of Paris and Bologna. Marischal College, in New Aberdeen, which claims to be a separate University, was founded in 1593, by William Earl of Marischal. The deed of foundation has been confirmed by Act of Parliament.

In 1582, James VI. empowered the Provost and Town Council of Edinburgh to make certain provisions for the accommodation of professors of all the faculties and liberal sciences, and for schools for teaching. In accordance with this license, they opened an academy, for the use and benefit of which the King, in 1584, granted certain property to the magistrates and Town Council; and in 1612 he gave a charter confirming all that they had done. In 1821 an Act of Parliament was passed, by which the erection of the College, as a College for the profession of theology, philosophy and humanity, and all the existing Royal Acts in its favour were ratified.

In like manner it might be easily shewn, that all modern

institutions, however originating, have considered it necessary to seek for and obtain the Royal sanction and authority, for establishing the validity of their privileges and the powers they desired to enjoy; and that the Sovereign prerogative has been exercised in some instances without, and in other cases confirmatory of, parliamentary incorporation. Such instances are however sufficiently patent to the ordinary reader to prevent the necessity of recitation.

One point of great interest in this argument must not be overlooked. We find in the history of those revolutions which have altered the political constitution of some countries, and are justly said to have shaken society in them to its foundations, that the immunities and possessions derived from such authority, have been almost invariably respected and upheld. Examples of this honourable and pious observance of chartered powers and vested rights, are not wanting even where democracy is the ruling principle. It is well known, that in the United States there are institutions which still retain their original charters and endowments, confirmed by the national government.

To the character of the instruction imparted, even at the earliest periods of these schools, we find a religious tendency given—limited it may have been, in accordance with the spirit of the age—but still sufficiently distinctive.

At the commencement of the 12th century, when the general gloom which pervaded Europe was dispelled by the intellectual excitement of individual minds, we find the study of law and theology revived, and medicine assuming the character of a science. The learning of the East

began to infuse a new spirit of activity; the modern languages were cultivated and formed; and a tone of chivalrous and devotional enterprise was engendered by the Crusades. The seats of learning then in existence, or springing into life, exercised a powerful and beneficial influence upon the mind of Christendom. Among these, the University of Paris certainly appears to have attained a leading status. It is recorded that the most ancient part of this University was the faculty of Arts or Philosophy. "But," says Malden, "the event which gave a new life to the University of Paris, and from which in fact its existence as a University must be dated, was, that from the beginning of the twelfth century Paris became the resort of learned men, who attached themselves in some sort to the existing school of Arts, but leaving to inferior teachers this preliminary learning, delivered public lectures in theology." Among the most celebrated of the theologians who flourished in the reign of Louis VII., was Peter Lombard, whose book of sentences became a text-book in scholastic theology.(*q*)

In the primitive stage of the study of theology, there does not seem to have been any very definite form of theological instruction adopted, nor any prescribed course required for obtaining the dignity of a teacher. If the reputation for eloquence, learning and industry, of a student under the theologians who taught in the schools, was sufficient to attract an audience, he undertook to expound the scriptures. Restrictions of a wholesome nature were speedily imposed however; the more learned and celebrated teachers asso-

q. Filesac.—Hallam's Middle Ages, chap. ix. part 2.

ciated themselves, and established a rule that no one should be allowed to teach without their approbation and permission, and this was only to be obtained after examination and a public trial of their ability. The value of the title thus obtained was much appreciated; and the degree of *doctor*, then instituted, became a prize of great moment. The earliest example of the application of this honourable appellative occurred in the person of Stephen Langton, Archbishop of Canterbury, (*r*) of whom Innocent III. declares, that "it was not to be imputed as a fault to Langton, but rather to be remembered to his honour, that he had spent a long time at Paris in liberal studies, and made so great proficiency, that he earned the dignity of Doctor, not only in the liberal faculties, but also in the theological studies."^(s)

Hitherto all the faculties were included in the four nations of the School of Arts, and in an important bull of Gregory IX., after regulating the admission of masters of theology and the canon law, he ordains that "with regard to the students of medicine and the *artista*, the chancellor shall promise to examine the masters in good faith, and admitting only the worthy, he shall keep out the unworthy."^(t) But in consequence of some disturbances created by the Dominican Friars, who wished to usurp all the chairs of the University, a division took place, by which the three distinct faculties were formed, which were represented and governed by their respective deans.^(u)

r. Malden.

s. Itter on the authority of Shelman, who makes reference to Matth Paris Hist. Ang.

t. Du Boullay and Conringius.

u. Malden.

The study of civil law, which had been introduced in the twelfth century, was forbidden by Pope Honorius III., but the faculty of law was not extinguished, for the study of pontifical or canon law survived, and was encouraged by ecclesiastical authority. Some attempts were made to revive the study of the Roman law in 1568, under the authority of the parliament of Paris, but the University was not fairly relieved from the prohibition until the year 1678.(v)

The University of Bologna was first celebrated for its teaching of the Roman law, under the renowned Irnerius, who also taught the liberal arts, and distinguished himself by collating the scattered manuscripts of the civil law, and restoring their integrity by correcting the corruptions of the text. Shortly after this, the writings, called decretals, of the Bishops of the early Church were invested with the same authority as the canons of councils, and the Popes insisted upon the supremacy of these documents. Collections of these were soon made, and a compilation of them by Gratian, a monk of St. Felix in Bologna, was received with great favour, and was made the subject of public lectures in the schools. Thus was laid the foundation of the study of canon law in this University; and the degree of Doctor was taken either in the civil or canon law separately, or in both conjointly. The fact already alluded to of the gift of philosophical works to the University by Frederic Barbarossa, aroused the study of philosophy, which was very shortly followed by that of medicine. There had been also lecturers in Theology, among whom was Alexander III.,

v. Savigny.

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previous to his elevation to the papal chair, and in 1362 Innocent VI. erected a faculty of theology on the model of that of Paris.(w)

Robert Pulein, who had been educated at Paris, taught theology at Oxford under the patronage of Henry Beaulere, and gave a new impetus to this study in England; continuing his labours under the favour of Henry II., until he was preferred to the Chancellorship of the Papal see.(x) Vacarius, a Lombard by birth, established a school of law at Oxford, which proceeding was opposed by the students of philosophy and theology; but being supported by two decretals of Alexander III., he appears to have succeeded in his object. He compiled an abridgment of the Roman law for the use of his English scholars, manuscript copies of which are still in existence. The Benedictines of St. Maur bear testimony of the existence of an eminent school of canon law in this University, about the end of the twelfth century.(y) Anthony à Wood states that mention may be found of *masters in theology*, in the public acts of Richard I. It was also ordained by Clement V., that schools should be formed for Hebrew, Arabic and Chaldee, and that all prelates and ecclesiastical corporations in England, Wales, Scotland and Ireland should be taxed for the maintenance of the professors of these tongues. Matthew Paris ranked Oxford as an ecclesiastical school next to Paris, and called it the foundation of the Church.(z)

At Cambridge, the earliest Professorship which appears

w. Conringius.

x. Malden from Itter.

y. Conringius.

z. Malden.

upon record is the Professorship of Divinity, founded by the Countess of Richmond, mother of Henry VII., A. D. 1502.^(a) But long prior to this, the theological character of this University was fully established by the teaching of Gislebert and his associates. Some idea may be formed of the character of these studies, by the following stringent regulations prescribed for those Masters of Arts who were proceeding to the Degree of Bachelor of Divinity, under the statute of Elizabeth, cap. 8. "A Master of Arts shall be a sedulous hearer of the theology, and a daily hearer of the Hebrew lecture, to which subjects he shall apply himself seven years: in which time he shall dispute twice against a Bachelor of Theology; once after his fourth year he shall respond in theology; he shall preach in the University Church, once in Latin and once in English. * * * And if in this time he shall have profited in theology, after seven years complete, and not before, let him become a Bachelor by solemn inauguration." The peculiar character of the endowment for fellowships in both Oxford and Cambridge, shewed that the general intention of the founders was that they should be a provision for students in theology.

It is unnecessary to multiply the illustrations of this point. From the many noble examples of modern days in Great Britain and America, we find that the great principle of connecting religious instruction and secular education is fully acknowledged and confirmed. It will be sufficient to cite the cases of Durham; Trinity College, Glenalmond; St. James's, Maryland; Trinity College, Hartford, &c.

a. Conringius.

The failure of the first projected London University, probably better known as "Brougham's University," and the subsequent erection of the present University of London, with its incorporation of separate Colleges, each governed by its own peculiar internal regulations, is the best evidence we could desire, of the futility of depriving education of this important and essential character; unless indeed we look at home, where the experiment is being conducted under all the advantages of competent endowment and violent party legislation. And who will say that success has attended this establishment? But we should anticipate our subject by discussing this question here.

We proceed with the remaining point of our argument, by adducing the evidence we possess that these institutions have always been under the discipline of Ecclesiastical authority.

Thus in the University of Paris, although the Faculty of Arts claimed a superior antiquity, we find that it had a special connexion with the Church of St. Geneviève, and that the Chancellor of this church was always the Chancellor of this Faculty; the Bishop of Paris being Chancellor of the other faculties, and being considered as the Chancellor of the University at large.^(b) And this authority vested in the heads of ecclesiastical establishments, to which according to ancient custom the schools were attached, extended to the exercise of a discretionary power in granting degrees, and in admitting masters to teach in the school of arts, and was frequently the source of papal ordinance, both

^b Malden.

for restraining and extending the prerogative. At Bologna, the Bishop was the Chancellor of the University of Theologians ; and Honorius III., when he regulated the promotions or collations of degrees in the school of law, made the superintendence and assent of the Archdeacon of Bologna necessary ; an authority which was retained by his successors, who in time assumed the title of Chancellors, and exercised a supervision over all the faculties except the theologians.(c)

Our early Kings having taken the Universities of Oxford and Cambridge under their own peculiar authority, we do not find, at all times, ecclesiastical functionaries appointed to the chief office, *ex officio*, as in the case of the Continental institutions. Archbishop Laud was Chancellor of Oxford in 1636, and under his jurisdiction it was, that the statutes were compiled which still continue to rule the University, and these were ratified by the Convocation, the Chancellor and the King. But whenever necessity required a delegation of authority by the Monarch, an ecclesiastic was usually selected. Among other reasons why Oxford and Cambridge differ in some degree, in this respect, from the Continental and other Universities, is the fact that neither place was a Bishop's see ; and that from immemorial custom they elected their own Chancellors. But no layman appears to have been elected to the office of Chancellor until the Reformation. In Cambridge, however, the jurisdiction of the Bishop of Ely was distinctly recognized in ancient times. The internal constitution of these Universities, also, would appear to abrogate the necessity of

c. Malden.

one supreme ecclesiastical functionary. Composed of a number of Colleges and Halls, each is governed by its own peculiar official or head, who is necessarily, with few exceptions in either University, an ecclesiastic, however appointed, and who are themselves subject to the control or supervision of a superior dignitary. The Archbishops were in some instances visitors.

The Bishop of the see was always Chancellor of the University of St. Andrews: and the Archbishop of Glasgow filled the same office in the institution of that City; by his authority all its honours were conferred. In Edinburgh the Principal always has been an ecclesiastic.

Thus have we endeavoured to show, that the principle contended for, in the establishment of the Institution whose origin and progress form the subject of the following pages, is founded on the experience and wisdom of past ages.

That the only solid basis upon which the youth of a country can be properly educated, is by a close alliance of the religious and secular elements of instruction, is sustained by the consenting voice of all, who regard man as a being formed by his Creator for higher purposes than the mere accomplishment of temporal duties, however important these may be; and that the testimony of denominational establishments in this country is strongly in favour of such a system, is evident from the circumstance of their obtaining Royal Charters, and seeking endowment from those in communion with them, and from other reliable extraneous sources. That the Anglican Church should contend for similar privileges is only consonant with her position and influence,

as well as her principles ; that once enjoying, she should have been deprived of them, and that after a noble and voluntary effort to raise an endowment for a separate College, she should be denied its usual privileges, is a reproach to the age. Let us hope that time will soothe and overcome the violence of the opposition of those who now hold the reins of government, and that ere long Trinity College shall be in possession of its Royal Charter.

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TRINITY COLLEGE, TORONTO.

BIOGRAPHY OF THE LORD BISHOP.

INTIMATELY associated with the educational movement in this Province, from the earliest efforts made by the patriotic Governor Simcoe, to the present moment, we find the name of our Venerable Bishop. Indeed it may well be said of him, that he has been the instrument in the hands of God for the good of his people in Upper Canada; for under his direction and energetic example, combined with sound judgment and great discriminating power, the men were produced who, in every position of life, have carried on the work of progression, and secured the prosperity of this country from the elements by which they were surrounded. This may happily be said, without fear of just contradiction on the one hand, and without the charge of sycophancy on the other. The favour of their Sovereign has rewarded some of those of whom we speak, with offices of the highest trust, and the voice of the nation bears witness to the ability and faithfulness with which the duties appertaining to those offices have always been discharged; while the position they hold, and the reputation they enjoy, place them beyond the need of praise. Others there are who have done good service to the state, and have passed to their rest; and others remain, who may yet be required, and will still be

found able and willing, to promote its interests and uphold its stability, with the counsel which knowledge and experience render so valuable.

As a necessary and important preface to our narrative, the following biographical sketch of the Lord Bishop, offers much to interest the general reader, and will possess, we hope, a peculiar value for those who have reaped the benefit of his former care and instruction, and who continue to enjoy the advantage of his affectionate friendship and spiritual direction.

The time has not yet arrived, and long may it be postponed, when it would be proper to enter into a full detail of the important part which he has played in the government and progressive prosperity of this Colony, or in the extension and promotion of the welfare of the Church—such a task would involve a compendious history of both. We shall therefore content ourselves with tracing his labours in the cause of education, in which, since his advent to the province, he has been most actively and successfully engaged.

John Strachan was born at Aberdeen, on the 12th of April, 1778. He was educated at the Grammar School of that city, which is justly celebrated for the many able scholars and otherwise distinguished men which it has produced. In early life he displayed that indomitable perseverance and application which have always formed the prominent features of his character, and which have enabled him to encounter and overcome obstacles that would have daunted many less happily endowed by nature.

In 1793 he was matriculated at King's College, Old Aberdeen, in which he subsequently took the degree of A.M. Shortly after this he removed to the neighbourhood of St. Andrews, at which University he attended lectures on Divinity, for although attached to the Episcopal Church, he was compelled to avail himself of the existing public schools and Colleges of the country, as the Nonjurors at that time possessed no means of educating their youth.

At St. Andrews, he formed several important and lasting friendships, among others, with Thomas Duncan LL.D., still Professor of Mathematics, and one of the profoundest mathematicians in Europe: a friendship which continues to this day with unabated affection. So also with the late Dr. Chalmers, which only terminated with the life of that great and universally esteemed philosopher and divine.

In 1797, Mr. Strachan left St. Andrews, and established himself in the village of Kettle; and here, at the early age of nineteen, he made his first essay in the great field of educational labour, commencing life with a deeply rooted love for the cause, and with a foretaste of that success which has since crowned his efforts. It was his practice to study well and note the character and capacity of his pupils, and to his discrimination and correct judgment, many owe the ultimate renown they have achieved. Among his pupils at that time was David Wilkie, since so well known as one of the first painters of the age. Mr. Strachan quickly perceived Wilkie's unquestionable genius, and with some difficulty prevailed on his uncle to send him to the celebrated Raeburn, then enjoying the highest reputation in Scotland. It is pleasing to remark, that after an interval of

forty-two years, the preceptor and scholar met in London, and renewed an intimacy so profitable to one and so honourable to both. They attended the meetings of the British Association at Birmingham, and saw much of each other during the Bishop's short stay in England. Often did Mr. Wilkie, then at the height of his fame, declare that he owed everything to his reverend teacher, since but for his interference, he might have remained in obscurity.

Commodore Barclay, afterwards so unfortunate on Lake Erie, was another pupil. He was a youth of great promise, and his Lordship has often said, that he possessed qualities which fitted him to be another Nelson, had the way opened up for such a consummation.

While at St. Andrews, the Rev. James Brown, one of the acting Professors of the University, a gentleman of great scientific attainments, and of conversational powers seldom equalled, evinced great regard for Mr. Strachan, and after his advancement to the chair of Natural Philosophy in the University of Glasgow, proposed to his young friend, in whose capacity and acquirements he must have had great confidence, to become his assistant, and in his absence, which from infirm health was not unfrequent, to discharge his duties in the lecture room. Difficulties, it is said, originating in high quarters, intervened to prevent this arrangement when nearly completed. Dr. Brown was induced to retire on a pension. The disappointment attending this result must have been very great to one of such an ardent temperament, to whom a career of honourable usefulness had been opened, and whose ambition must have been naturally and keenly aroused. Then it

was that the opportunity occurred of removing to another scene of activity, and in such a frame of mind he was the more disposed to accept of employment in Canada.

Among the many schemes contemplated by General Simcoe for the benefit of the Province, was that of establishing Grammar Schools in every district, and a University as their head at the seat of Government. Anxious to put matters in train, the Governor gave authority to the late Honourable Richard Cartwright and the Honourable Robert Hamilton, to procure a gentleman from Scotland, to organize and take charge of the College or University which he proposed to establish. These gentlemen, whose memories are still dear to the Province, applied to their friends in Scotland, who offered the appointment to Dr. Chalmers, by whom it was declined. Overtures were then made to Mr. Straehan, who touched by his recent disappointment, was induced after some consideration to accept the proposal.

He sailed from Greenock towards the end of August, 1799, under convoy. At the present day, we know nothing of the discomforts of this mode of voyaging; but some idea may be formed of the tediousness of this journey, from the fact that he did not arrive at New York until the middle of November. Such was the state of navigation of the Hudson at the commencement of the present century, that it occupied eight days to reach Albany. At this city he first encountered the rigor of the winter of the climate to which he had migrated. There was a very heavy fall of snow, and as he had to travel round by Montreal in order to penetrate to Upper Canada, he did not arrive at Kingston till the last

day of the year, much fatigued in body, and not a little disappointed, it may be readily supposed, at the desolate appearance of the country. But a new and more severe trial awaited him. He was informed that Governor Simcoe had returned to England, and that the intention of establishing the projected College had been for the present abandoned. Indeed the prospect of being able to carry out such an undertaking seemed very remote, as the country was justly considered to be too new, and the population too thin. Leaving his native country, full of the hope of honourable and abundant employment; arriving in a strange place and inclement climate at the worst period of the year; finding the reasonable expectations he had formed completely blighted, and thrown completely on his own resources, we can conceive that the lonely position in which Mr. Strachan now found himself placed, was sufficient to try the fortitude of any ordinary mind. His firm and active spirit, however, enabled him to combat these difficulties, and subdue this disappointment; accordingly we find him making an arrangement with the Honourable Richard Cartwright to instruct his sons and a select number of pupils during three years, and if at the expiration of that period the country did not present a reasonable prospect of advancement, he might return to Scotland. A strong attachment speedily sprung up between the parties. Mr. Cartwright was a man of great capacity and intelligence, of strict honour and integrity; moreover he was a sincere Churchman from conviction, having read much on this as well as most other subjects of importance. A similarity of feeling and pursuit tended to confirm and strengthen their mutual regard, and this ripened into a warm friendship, which continued without the slightest change or abatement, till death sepa-

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rated them. Mr. Strachan was left the guardian of Mr. Cartwright's children; no greater proof of confidence could have been displayed by any one.

At Kingston, other friendships were formed among men of merit and ability, more especially with the Rev. Dr. Stuart, the clergyman of the parish and Commissary or Archdeacon of Upper Canada, whose sound judgment, sagacity, and other high mental qualities were rendered the more useful and attractive, by his courteous and kind demeanour, and a playful wit and humour that seemed inexhaustible. From this gentleman Mr. Strachan received the most affectionate and parental regard, from the day of their first interview; and this familiar and beneficial intercourse continued ever after without interruption.

At the termination of his engagement with Mr. Cartwright, Mr. Strachan was prepared under Dr. Stuart's advice and instruction to enter the Church. Accordingly, in May, 1803, he was ordained Deacon, by the Right Rev. Dr. Mountain, the first Bishop of Quebec, and appointed to the mission of Cornwall.

On taking possession of his mission, he found the congregation very small, and chiefly confined to the village or immediate neighbourhood. Hence his clerical duties were not burthensome, and left him much leisure time. He was therefore induced to listen to the solicitations of the parents of such of his pupils as had not finished their studies at Kingston, to continue to instruct them at Cornwall, and also to the urgent intreaties of many from both provinces to admit their sons to the same privilege, because there was

at that time no seminary in the country where the Protestant youth could obtain a liberal education.

Such was the origin of the Cornwall School, which has deservedly acquired a wide-spread and high reputation in Canada. During the nine years which it was under the guidance of Mr. Strachan, it continued in the most flourishing condition; and as the average attendanee was commonly between fifty and sixty, a large portion of the youth of both Provinces were benefited, and obtained such an education as enabled many of them to distinguish themselves in the several walks of life which they afterwards adopted. Among his pupils at this time were the present Chief Justices Robinson and Macaulay, the late Mr. Justice Jones, and several others, who have equally well sustained the credit of the School. Indeed the good fruits of the seminary have not only been universally admitted, but allowed to have been a blessing to the Province for the last forty years, and we fervently pray that they may continue to be so for many years to come.

In referenee to this point, we quote with pleasure the following observations of one very familiar with these occurrences, and himself a recipient of his Lordship's care and tuition:—"In laying the foundation of the system of Common Schools, your Lordship, it is well known, took a prominent part; and at a still earlier period, as I well remember, it was at the suggestion, and upon the earnest instance of your Lordship, that the Statute was procured, to which we are indebted for the District Grammar Schools throughout Upper Canada; in which Schools alone, for more than twenty years, the means of obtaining

a liberal education were to be found, and which, throughout that period, and to this moment, have conferred upon the country advantages beyond our power to estimate. (*d*)

In 1807 the University of St. Andrews conferred upon Mr. Strachan the degree of LL.D., as a mark of its appreciation of the merits of its former Alumnus. In the same year the degree of D.D. was also given to him by his Alma Mater Aberdeen.

In 1812, Dr. Strachan was appointed Rector of Toronto, then called York, the metropolis of the Province. He travelled with his family in a small schooner; while on the passage between Brockville and Kingston, war was declared against Great Britain by the United States, and they narrowly escaped the danger of capture before reaching the place of his destination, the future scene of his labours.

During the war, his various and active exertions to ameliorate its evils among the people were justly appreciated. He joined the late Chief Justice Powell and many others in establishing and carrying on a most charitable association, called the Loyal and Patriotic Society, which contributed greatly to the defence of the Province and contentment of the inhabitants, under the sacrifices and privations incident to a war of invasion. Soon after the cessation of hostilities, he was made by Royal Warrant an Executive Councillor; and in 1818 was advanced to a seat in the Legislative Council. In both these positions the wisdom of the course pursued by him, his unswerving

d. Address of the Honourable Chief Justice Robinson at the opening of King's College.

loyalty and constitutional policy were the admiration of many, and have been attended with the happiest results for the welfare of the Colony. But of his political career it is not our province to speak; the records of the Legislature bear testimony to the fidelity with which he discharged his duties.

In 1825 he was made Archdeacon of York, the duties of which position were at that time very responsible, in consequence of there being no Bishop in Western Canada. In 1836, he resigned his seat in the Executive Council, and in 1840, when the British Ministry adopted the measure of uniting the two provinces of Upper and Lower Canada,—a measure which he wisely always resolutely opposed,—he also vacated his place at the Legislative Council Board.

In 1839 he was created Bishop of the Diocese of Toronto, which includes the whole of Western Canada, and at his advanced age continues to discharge his pastoral duties with an energy and activity seldom equalled.

The chief purpose of his early mission to this country would seem always to have been an object of consummation with him. The part which he played in the establishment of King's College, the battle he fought for the continuance of its principles and the preservation of its rights, form the subject of the succeeding pages.

THE FOUNDATION OF KING'S COLLEGE.

When the independence of the United States of America was recognised by Great Britain, at the peace of 1783, Upper Canada became the asylum of those faithful subjects of the Crown, who had, during the Revolutionary war, adhered to their King and the Unity of the Empire.

Anxious to prove her grateful sense of their affectionate services in a way the most agreeable to their wishes and feelings, the mother country conferred upon them, by the 31 Geo. III. chap. 31, a form of Government similar to her own; and in order that the State might be sanctified by religion, provision was made by the express command of the King for its support, by setting apart for that object a portion of the waste lands of the Crown.

It was justly believed, that in a new Colony like Upper Canada, lands are and ought to be the fund for the foundation and permanent support of all great public institutions, such as the Church, Universities, Schools, Hospitals, &c., because it can be done in this way, without being burthensome to the people.

But although provision was made by the Constitutional Act, for the religious instruction of the settlers, no appropriation was then thought of for schools and Seminaries of learning. It is nevertheless pleasing to remark, that before the division of Canada into two provinces, even so early as 1789, little more than five years after the Loyalists had

begun their settlements in Canada, they addressed Lord Dorchester on the subject of education, setting forth the lamentable state of their children, who were growing up without any religious or secular instruction. His Lordship gave immediate attention to this application, and directed that eligible portions of land should be reserved for the support of Schools in all the new settlements.

General Simcoe, the first Governor of Upper Canada, on his arrival in 1792, applied himself vigorously to promote the religious and secular instruction of the people. He not only took measures to render the Church property productive, but urged the Imperial Government to establish a University, to grow with the country, as one of the most effectual instruments of promoting the national religion, and attachment to the parent state.

In writing to Mr. Dundas, Secretary of State for the Colonies, in Nov. 1792, His Excellency declares, "That the best security of a just Government must consist in the morality of the people, and that such morality has no true basis but religion. In his letter to the Bishop of Quebec, 30th April, 1795, he says, "The people of this Province enjoy the forms as well as the privileges of the British Constitution. They have the means of governing themselves, provided they shall become sufficiently capable and enlightened to understand their relative situation, and manage their own power to the public interest. To this end a liberal education seems indispensably necessary, and the completion of such education requires the establishment of a University, to inculcate sound religious principles, pure morals, and refined manners." General Simcoe, as was

very natural, desired that the Clergy qualified to fill the chairs in the University, should, if possible, be Englishmen, because none such were yet to be found in the Colony; and this to continue till we could bring them up among ourselves. A few pious and learned men, of rational zeal and primitive manners, would secure the interest and union of Church and State, and constitute a University which might, in due time, acquire such a character as to become the place of education to many persons beyond the extent of the King's dominions.

Unhappily for the Province, General Simcoe was recalled to fill a higher station, before his wise and extensive plans for the prosperous advance of the Province could be carried out; but his exertions in favour of Education were not altogether lost, for the Legislature, in the spring of 1797, soon after his departure, addressed the King, to appropriate a portion of the waste lands of the Crown, for the support of Grammar Schools, and a college or a University.

To this address a most gracious answer was received from his Majesty, King George III., through the Duke of Portland, then Secretary of State for the Colonies, in which His Majesty expresses his readiness to show his parental regard for the welfare of his subjects in the furtherance of an object so important as the instruction of youth in sound learning and the principles of the Christian religion.^(e)

For this purpose, Mr. President Russell, then Administrator of the Government of Upper Canada, was directed to consult the Members of the Executive Council, and the

^e. Appendix A., No. 1. p. 1.

Judges and Law Officers of the Crown, to report in what manner and to what extent a portion of the Crown Lands might be appropriated and rendered productive towards the formation of a fund for the establishment of Free Schools in those Districts in which they were called for, and in due time for establishing Seminaries of a larger and more comprehensive nature for instructing the youth in religious and moral learning and the study of the arts and sciences. (*f*)

The report advises the establishment of two Grammar Schools, as sufficient at the time for the wants of the Province, and to defer that of the University as not yet necessary. It recommends the appropriation of five hundred thousand acres of the waste lands of the Crown, one-half for the Grammar Schools, and the other half for the endowment of the University when it should be required. (*g*) But, as lands in 1798 were only of nominal value, and without ready sale, even at 9*d.* currency per acre, or 8*d.* sterling, it was found unadvisable to take any further measures at that time, because the whole appropriation would not have produced a sum sufficient for the reasonable endowment and building of the two Grammar Schools.

Although necessarily delayed, the prospect of establishing a University was frequently mentioned, and never lost sight of. In 1805, at the suggestion of the Rev. Dr. Strachan, philosophical apparatus was purchased by order of the Legislature, for the purpose of teaching the youth of the Province the elements of the higher Mathematics and Mechanical Philosophy, and in 1807 a Grammar School was

f. Appendix A., No. 3, p. 2.

g. Appendix A., No. 3, p. 3.

established in each and every District as nurseries for the contemplated University. No further steps seem to have been taken for many years to carry out these suggestions, but in 1820, when a law was passed to increase the representation of the House of Assembly, it was, among other things, provided, "That whenever the University shall be organized, and in operation as a Seminary of learning in this Province, and in conformity to the rules and regulations of similar institutions in Great Britain, it shall be represented in the Provincial Parliament by one Member."

In December, 1825, His Excellency Sir Peregrine Maitland addressed Lord Bathurst on the subject of the University, and of the incalculable importance of its immediate establishment,—“Education,” continues His Excellency, “must have an ascendancy to a certain extent in every country, and to provide for that education being received under circumstances that must produce a common attachment to our Constitution, and a common feeling of respect and affection for our ecclesiastical establishment is an object so evidently desirable, that I need not press it upon your Lordship’s attention.

“Your Lordship is aware, that about four hundred and fifty thousand acres of land have been set apart for a provision for this object; but some of these lands, though they possess the advantage of being in large blocks, lie in tracts at present remote from settlements, and a considerable portion of them is not of the first quality.

“It has occurred to me that if your Lordship saw fit to allow that an equal quantity of the best of these lands

were exchanged for that portion of the Crown Reserves which remains to the Government as being under lease, the latter could almost immediately be disposed of at an average price of not less than ten shillings per acre, and a sum thus be produced that would admit of the immediate establishment of an University on a scale that would render it effective."

The proposed exchange was permitted, and on the 15th of March, 1827, a few months after, a Royal Charter was obtained through the influence of Sir Peregrine Maitland, who, during the whole of his administration, was the strenuous promoter of education and pure religion. In reference to these and other particulars regarding the University of King's College, the following, extracted from Lord Bathurst's Despatch of the 31st of March, 1827, to Sir Peregrine Maitland, is too important to be omitted :

"Sir,—I have the honour to inform you that his Majesty has been pleased to grant a Royal Charter by Letters Patent, under the Great Seal, for establishing at or near the Town of York, in the Province of Upper Canada, one College, with the style and privileges of a University, for the education and instruction of youth in Arts and Faculties, to continue for ever, to be called King's College. (h)

"I am further to acquaint you that His Majesty has been pleased to grant one thousand pounds per annum as a fund for erecting the buildings necessary for the College, to be paid out of the moneys furnished by the Canada Company, and to continue during the term of that agreement.

"I have to authorise you, on the receipt of this Despatch, to exchange such Crown Reserves as have not been made over to the Canada Company, for an equal portion of the lands set apart for the purpose of education and foundation of a University, as suggested in your Despatch of 19th December, 1825, and more fully detailed in Dr. Strachan's Report of the 10th March, 1826, and you will proceed to endow King's College with the said Crown Reserves with as little delay as possible," &c. &c.

(Signed)

BATHURST.

The Charter thus obtained was the most open that had ever been granted, or could have been granted at the time by the British Government, and the endowment conferred upon the University which it created was truly munificent, and amply sufficient to carry out the objects which George the Third had in view when he directed the appropriation of land to be made, viz. :—The instruction of the youth of the Province in sound learning and religion. Nor were these objects forgotten by King George the Fourth, for they are embodied in the preamble of the Charter which he granted—

"Whereas the establishment of a College within our Province of Upper Canada, in North America, for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature which are taught in our Universities of this Kingdom, would greatly conduce to the welfare of the Province," &c.

On receiving the Charter, Sir Peregrine Maitland lost no time in forming the College Council, and securing the endowment by Patent; and, had he not been promoted to a

higher Government, King's College would have very soon began the business of instruction.

In the meantime the enemies of the Church, deeming the conditions of the Charter too favourable to her Spiritual interests, made a clamour that attracted, in 1828, the attention of a Committee of the House of Commons, then sitting on the Civil Government of Canada; and the members of the Church of England in Upper Canada, having been incorrectly stated as very few in number, the Committee in their report recommended the establishment of two Theological Professors—one of the Church of England, and another of the Church of Scotland; but that, with respect to the President, Professors, and all others connected with the College, no religious test whatever should be required, but that the Professors (with the exception of the Theological Professors,) should sign a declaration that, as far as it was necessary for them to advert in their lectures to religious subjects, they would distinctly recognize the truth of the Christian Revelation, and abstain altogether from inculcating particular doctrines. Nothing came of this recommendation; for the Charter, with the exception of the College Council, was more open than the Committee suggested, and steps to appoint a Theological Professor of the Church of the Scotland were afterwards rendered unnecessary, as that Church obtained a Royal Charter establishing a College, with University powers, exclusively their own, and which is now in operation.⁽ⁱ⁾ But although no action was had on the recommendation of the Committee, it did infinite mischief, as it appeared to imply that

i. Appendix E., p. 21.

a Royal Charter might be altered and remodelled; and ever after it became a constant object of annual clamour and attack.

With reference to the ultimate fate of this Institution, and the peculiar circumstances attending it, we cannot avoid quoting the following almost prophetic language, uttered at a time when all was apparently bright and prosperous in its future:—

“And yet speaking only for myself, there is, I confess, in my mind, a drawback in contemplating the future, arising from a cause which I can only pray may not prove injurious to the prosperity of this University.

“I cannot forget that in all portions of the United Kingdom, to use the words of a celebrated writer, ‘it has been chiefly if not altogether upon religious considerations, that Princes as well as private persons have erected Colleges, and assigned liberal endowments to students and professors.’ Yes, truly it is to religion we owe those noble institutions: and I own that I do look with misgiving and pain upon the apparently ungrateful return of attempting, in modern times, to found Colleges and Schools, from which the influence of religion would seem to be almost in effect excluded, in a spirit of jealous distrust.

“To have excluded from instruction in literature and the sciences, all who belong not to a particular Church, might justly have been considered as illiberal and unwise; and to have allowed those only to impart instruction in these departments, who professed their adherence to a particular creed, might have seemed a course as little suitable to this time and country.

“The charter, as it originally stood, did neither: but it did contain some provisions, plainly intended to ensure consistency in the government, and harmony in the working of the institution, and intended moreover to proclaim openly to all, what was the form of worship, and what the doctrine, which alone they might expect to be maintained and inculcated in King’s College. I have always thought that some such security against confusion and error, and against a danger greater and more probable—the danger of establishing an indifference to all religious truth—was required upon the plainest principles of reasoning; and that without such security, the day might come when we should have to look in vain for the continued support of the virtuous and enlightened, whose influence, happily for mankind, prevails in general, sooner or later, against whatever rests for its support, not

on reason, but on the voice of numbers. Such men, whatever may be their creed, may not be found to look with perfect confidence upon any seat of learning, whose religious character is not fixed and acknowledged.

“But the Church, mentioned in the Royal Charter, was that Church which the Sovereign swears at his coronation to support in all parts of his dominion, except in Scotland; and the spirit, which denied to the Sovereign the right to endow from resources, which the constitution had vested in the crown, an University in Communion with the great Protestant Church of the Empire, might, as it seemed to me, have been justly discountenanced as an unreasonable spirit. *And a little attention to the history of times and countries not remote from us, will, I believe, shew, that in general it has proved itself a spirit, not of meekness, but of ambition;—one that will be perpetually inclined to strive for the mastery, where there is any ground for hope; until at last (as there are not wanting examples to shew)—in the changes of time, where nothing has been fixed by law, there becomes fixed and settled, through perseverance and management, and probably after years of strife, a state of things which, if it had been proposed in the first instance, or could have been anticipated as the probable result, would have been desired by no one, but condemned by all.*

“*A fear of some such misfortune is my only fear; but I trust that the wisdom of the Government and the Legislature may guard against the danger. It becomes us at least to entertain the hope: and may God in his goodness avert this and all other evils from the University of King’s College.*”(j)

After Sir Peregrine Maitland’s departure, the University met with much unworthy treatment, and no protection from the head of the Colonial Government; and thus eight years were lost in ceaseless opposition to an institution which would have conferred upon the youth of the Province that liberal education they desired, and the loss of which can never be retrieved.

Unfortunately, this continued opposition to the University had at length an influence upon the Imperial Government, for in January, 1832, a Despatch from Lord Goderich, was

j. Chief Justice Robinson’s address at the opening of King’s College.

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laid before the College Council, proposing to the members of the Corporation to surrender their Royal Charter, together with the endowment, on the assurance from the Secretary of State that no part of the endowment should ever be diverted from the education of youth. (k)

In an able Report, the College Council stated their reasons for refusing compliance with this extraordinary request, and that they did not think it right to concur in surrendering the Charter of King's College, or its endowment. The College Council further observed,

"That they did not feel or profess to feel a sufficient assurance, that, after they had assented to destroy a College founded by their Sovereign, under as unrestricted and open a Charter as had ever passed the Great Seal of England for a similar purpose, the different branches of the Legislature would be able to concur in establishing another that would equally secure to the inhabitants of this Colony, through successive generations, the possession of a seat of learning in which religious knowledge should be dispensed, and in which care should be taken to guard against those occasions of instability, dissension and confusion, the foresight of which had led, in our Parent State, to the making a uniformity of religion, in each University throughout the Empire, an indispensable feature in its constitution.

"If the objections entertained by the Council against the surrender of the Charter were not insurmountable, no stronger inducement could be offered than the request which his Lordship's despatch conveys. For the Council cannot fail to be sensible that such a request can have been dictated only by a supposed necessity for departing from established principles, in order to promote the peace and contentment of the colony. With the opinions, however, which the Council entertain, and with the opportunity of forming these opinions which their residence in the colony affords them, they could never stand excused to themselves or others if they should surrender the Charter, supposing it to be within their power, so long as there is an utter uncertainty as to the measures that would follow. The moral and religious state of more than two hundred thousand British subjects is at present involved in the proper disposal of these questions, and before many years will have elapsed more than a million will be

k. Appendix H., p. 32.

affected by them. The Council, therefore, whatever results may be obtained by other means, could not justify to themselves the assuming the responsibility of endangering the very existence of the Institution. They feel bound to look beyond the movements and discussions of the passing moment, and could not, even if they concurred in the view of the present expediency, consent to pull down the only foundation which at present exists in Upper Canada for the advancement of youth in religion and learning, upon a system which has not yet been repudiated in any part of His Majesty's dominions."

It would be tedious and without profit to enter more minutely into the persevering opposition to the establishment of the University during the following five years. It is, however, melancholy to contemplate the Legislature lending itself to destroy an institution calculated to cherish affection to the Government and the purest principles of religion.

The dissatisfaction and distrust occasioned by these repeated attempts to interfere with the establishment of an institution which would enjoy the full confidence of the Church, as a place of preparation for the ministry, led to the foundation of the Diocesan Theological College at Cobourg, which was started under the following circumstances :—

In the month of October, 1841, a meeting of the following Chaplains of the Lord Bishop, viz.—Rev. A. N. Bethune, Rev. H. J. Grasett, and Rev. H. Scadding, was held at Toronto, to draw up and report to his Lordship some plan by which the Students of Divinity in this Diocese might be brought under a systematic course of instruction in Theology, preparatory to their being admitted to Holy Orders, and pending the establishment of a regular Collegiate Institution. This report having been submitted, the following announcement was made by the authority of the

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Lord Bishop, in "The Church" newspaper, of Nov. 27, 1841:—

"The Lord Bishop of Toronto has been pleased to appoint the Rev. A. N. Bethune, Rector of Cobourg, and one of his Lordship's Chaplains, to be Professor of Theology in this Diocese. Candidates for Holy Orders will in future be expected to place themselves under the instructions of the Professor, for the purpose of passing through a prescribed course of Theological study; but they must previously pass an examination before one of the Bishop's Chaplains, to ascertain their competency to enter with advantage on the appointed line of reading. At the end of the course, such students as are approved by the Professor, and can produce the necessary testimonials, will be permitted to present themselves as candidates for ordination."

On the 11th December following, in consequence of the appointment thus announced, the following notice was given in "The Church" newspaper:—

"The Rev. A. N. Bethune, having been appointed Professor of Theology by the Lord Bishop of the Diocese, begs to announce that he will be prepared to commence a course of Lectures in Divinity at Cobourg, on Monday the 10th January next. Candidates for Holy Orders, desiring to avail themselves of this instruction, would find it advantageous to commence with the regular course at that period, as it is designed that it should be regularly and systematically pursued."

During the first term of the Institution, ending at Easter following, seven students were present; and almost immediately after four more were added. After the long vacation, there was a further increase, and the number in October following stood at seventeen. During the whole period of the continuance of the Institution, the average attendance of pupils was about fifteen.

At the commencement, lectures were given only three times a week; but subsequently, they were given daily, Mondays only excepted. They embraced the Greek Testament, both Gospels and Epistles; The Thirty-nine Articles; The evidences of Divine Revelation and of Christianity in particular, comprehending such as arise from undesigned coincidences; The Old Testament History

critically reviewed; The Liturgy, including Dissertations on Forms of Prayer, and on the Ancient Liturgies; Church Government, comprehending the Scriptural as well as Patristic Testimonies; Ecclesiastical History, and Selections from several of the Greek and Latin Fathers. Besides this, Sermons were required to be written by each student at stated periods, which were read by the students themselves, and commented upon by the Professor, before the whole body.

The subjects thus marked out would require, it was estimated, the attendance of Theological Students for three full years; which was the period of residence, with few exceptions, exacted from all who entered.

The students were required to attend the daily morning chapel, which at first took place immediately preceding the business of the day: subsequently it was changed to half-past eight, and ultimately to seven, a. m., in summer, and half-past seven in winter. A distinctive dress, of cap and gown, was worn by the students, under the same regulations as at other Collegiate Institutions.

Classes in the Sunday Schools were uniformly allotted to the students, as a becoming and useful exercise for candidates for Holy Orders: occasionally they were entrusted with a systematic distribution of tracts amongst the parishioners; and to several,—making the selection according to age and more particular qualification for the duty,—the performance of Divine service was assigned in various places which could not be regularly included in the ministrations of the officiating clergyman.

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The students were permitted to live in lodgings, approved of by the Professor; and in some few instances, they provided apartments and the expense of maintenance for themselves. There was nothing in the shape of endowment annexed to the Institution; all the stipend allotted to it being £100 sterling per annum, granted to the Principal by the Society for the Propagation of the Gospel in Foreign Parts, and the fees chargeable to the students, these being about equal to the sum annually paid by the pupils at respectable Grammar Schools. It having been deemed necessary to make a provision for maintaining and improving the classical knowledge of the students, that department of instruction was ordinarily assigned to the Assistant Minister of the Parish; and a fee of £5 currency from each pupil under his instruction was his whole remuneration. The Venerable Society also instituted several Scholarships.

The whole number of gentlemen, who were properly members of the Institution, admitted to Holy Orders from its opening in 1842 to its close in 1851, are forty-five. (*l*)

Sir Francis B. Head, on his accession to the Government, guided by that ardent spirit and intuitive perception of whatever is good and noble which characterises him, saw at once the vast advantage of establishing the University; and although he could not with prudence prevent the Legislature from making some changes in the Charter, (*m*) to which the College Council most reluctantly assented as a final settlement, he deserves great praise for discountenancing further innovation.

l. For a list of the gentlemen who were prepared at this Institution, see Appendix L.

m. Appendix C. p. 16.

The Charter having been thus settled by 7 William IV. chap. 16, which adopted all the alterations of its more reasonable opponents, Sir F. B. Head readily concurred with the College Council in devising the measures necessary for bringing it into active operation: but, just as the preliminary steps were arranged,—contracts for the buildings ready to be signed, and Professors and Teachers about to be appointed,—the disturbances of 1837 broke out, and, for a time, suspended this and many other excellent measures projected by that able and independent ruler.

After the suppression of the rebellion, Sir Francis B. Head resigned the Government, and, during the two following short administrations, no proceedings were had respecting the University worthy of notice or commendation.

When Sir Charles Bagot assumed the Government, King's College engaged his special attention. Being himself a scholar and University man, he saw the vast importance of such a seminary in a rising country, and he set his heart upon its immediate establishment.

In accordance with his ardent desire on this subject, the first distinguished act of his administration was to come to Toronto, and lay the foundation-stone of the contemplated building, on the 23rd of April, 1842. (*n*)

This was done in the most solemn manner, with prayer and praise, for it has been the practice of Christians in all

n. An account of this interesting ceremony was published at the time. From one of the addresses delivered on that occasion we have quoted some striking passages.

ages, when undertaking any work of importance, to seek for Divine light and assistance.

Although Sir Charles Bagot was not spared to witness the opening of King's College, which did not take place till the 8th of June, 1843, yet during his lamented illness, he never ceased to take the warmest interest in its welfare, and his memory in connection with that Institution will ever be kindly remembered.

From the day of its opening to that of its suppression, King's College, notwithstanding the political bearing which the injudicious alterations in its Charter had greatly increased, proceeded vigorously in its academical career, and was obtaining, through its scholars, who belonged to all denominations, an influence which was rapidly increasing throughout the Province. Parents felt a confidence in its religious character, and as none but students belonging to the Church of England, were expected to attend the chapel morning and evening, sober-minded dissenters were not offended. On the contrary, the knowledge that prayer was offered up twice every day, pleased them, because it gave a solemn tone to the labours of the day and sanctified the Institution.

The students rapidly increased, and the strict impartiality of treatment was universally acknowledged. But instead of conciliating its enemies, these proofs of prosperity and fair dealing increased their animosity. They became alarmed lest King's College, if left unmolested for a few years, would gain a popularity among all the truly religious in the province, and place itself in a position of safety

which they could not disturb. Hence they allowed it no peace. Session after session it was assailed, and, after defeating three successive measures for its destruction, its friends became weary, and the fourth attempt has, unfortunately, proved successful.

King's College was opened for instruction in June, 1843, and in the following November Mr. Attorney-General Baldwin introduced a Bill, by the provisions of which it would have been destroyed, and an University established in its room, altogether political in its bearing, cumbersome and unwieldy in its enactments, and from which religion was totally excluded.

The general character and substance of this Charter are well portrayed in the following letter of the Lord Bishop of Toronto to His Excellency the Right Hon. Sir Charles Metcalfe, G.C.B., then Governor General.

Toronto, 2nd November, 1843.

Sir,—Permit me to draw your Excellency's attention to the Memorial enclosed, which I find it to be my duty to present to the different branches of the Provincial Parliament, respecting the Bill now before the Legislative House of Assembly, on the subject of the University of King's College.

I dare not conceal from your Excellency the great alarm which I, and every right-minded person in the Colony, feel, in finding that such a measure has been introduced by an officer so high in the Government as Her Majesty's Attorney-General, and not, it is natural to presume, without the knowledge of your Excellency.

When I first heard a rumour that the Provincial Legislature was likely to interfere with the University of King's College, I gave it no credit; for although a few individuals had endeavoured to raise a cry against that institution, their selfish views and want of principle were so glaring, that the press and public opinion were evidently against them: nor did I believe it possible for any Government to lend itself to a movement whose objects were so unjust.

Had their unrighteous appeal been in any degree responded to, I would have naturally relied upon your Excellency as our shield of protection to prevent any step from being taken against the University of King's College, in the welfare of which so great a portion of Her Majesty's subjects are concerned, till after reference had to the authorities of the Institution, and full enquiry and deliberation on the part of your Excellency.

It was therefore with sorrow and mortification that I learned, during my visit through the lower Districts of my Diocese, that a measure had been brought into the lower branch of the Legislature, without the slightest reference to me or the College Council, to cancel our Royal Charter, and to confiscate our endowment, the gift of our late Sovereign King George the Fourth.

Still I cannot bring myself to believe that your Excellency was made fully aware of its withering provisions, before its introduction, so repugnant to every principle of justice and good government, and so hostile to the national faith; nor can I think that your Excellency has yet been made acquainted with its sweeping and revolutionary character.

That I have reason to cherish this belief will appear from the fact, that the Governor for the time being was made Chancellor, in order to protect the University from unnecessary molestation and attack; and in accordance with this, I have no grounds for believing that any one of the Chancellors of the University have hitherto consulted their Executive Councils respecting it, or permitted them to interfere in any manner with its objects or interests. Even at the time that amendments were made by the Legislature to the original Charter, the consent of the Crown was first obtained for their introduction. On the present occasion, no such consent has either been sought or obtained from the Sovereign; nor has any reference been made to the President and College Council; nor any opportunity afforded them to defend their vested rights from unjust aggression.

Had this been done, I feel persuaded that your Excellency, as Chancellor, and the appointed guardian and protector of the Institution, would have felt it your first duty to withhold your concurrence from the revolting changes which the Bill contemplates; and which, in my humble opinion, involve in their tendency the safety of the Colony and its dependence on the Crown.

It places in peril the whole property of the Province, tramples on conscience, and infringes our rights, spiritual and temporal.

From our present Chancellor, as from his predecessors, we have a right to expect aid and protection; and as the responsible Minister of the Crown, and not under the controul of any power in the Colony, that he will guard King's College like the apple of his eye, and deem any invasion of its rights an invasion of the Prerogative of the Crown.

It seems to me that before the Governor of any colony sanctions measures involving the rights of established Institutions, such as respect the education of the population, and the undoubted privileges of the United Church of England and Ireland, it is his bounden duty to be satisfied that they are just and constitutional. To admit of enactments of a different character, would expose him to the charge of departing from his high station, and of compromising the Royal Prerogative. And he is sworn to maintain and not to hazard the safety of the Colony.

And indeed one of the great evils of which we have to complain, since the unhappy perpetration of the union, is that neither the genial influences of the Crown, nor its firm support of constitutional principles, have been felt, if they have been exercised.

In all Colonies, the Governor must be answerable to the Imperial Government, and not to any within the Colony: otherwise, it loses its dependence as a Colony, and becomes an independent state.

The condition of that Colony would indeed be deplorable, in which it should be found that the Governor or Administrator, whether from indifference, a deficiency of moral courage, or the desire of popularity, has ceased to exercise, in the spirit of firmness and justice, the high functions with which he is entrusted as the Representative of his Sovereign.

Permit me, in conclusion, to implore your Excellency, as you value your well-earned reputation, and the connexion of this noble Colony with the Crown, to protect our University, as all the Chancellors at home do theirs, from threatened destruction. It is the only Royal Institution in Canada West which promises to pursue the glorious path and earn the reputation of Oxford and Cambridge, which have, for more than a thousand years, been the eyes of the British Empire.

I remain, Sir, with great respect,

Your Excellency's most obedient humble Servant,

JOHN TORONTO.

His Lordship also addressed the following memorial to the Legislative Assembly, in which the objections to this projected measure are most clearly and forcibly stated.

The Memorial of John, by Divine Permission, Bishop of Toronto,

RESPECTFULLY SHEWETH,—

That a Bill has been presented for the consideration of your Honourable House, intituled "An Act to provide for the separate exercise of the Collegiate and University functions of the College established at the city of Toronto, in Upper Canada, for incorpo-

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rating certain other Colleges and Collegiate institutions of that division of the Province with the University; and for the more efficient establishment and satisfactory government of the same," in which Bill enactments are introduced, which, in the opinion of your Memorialist, are subversive of the sacred rights of conscience, as well as of property, and altogether repugnant to the British Constitution, and to civil and religious liberty. And although your Memorialist deems it impossible for your Honourable House to countenance a measure so deadly to the best interests of man, yet the very fact that it has been presented, is so alarming as to justify a brief reference to its objects, its character, and its consequences.

I. ITS OBJECTS.

1. The leading object of the Bill is to place all forms of error upon an equality with truth, by patronizing equally within the same Institution an unlimited number of sects, whose doctrines are absolutely irreconcilable; a principle in its nature atheistical, and so monstrous in its consequence, that, if successfully carried out, it would utterly destroy all that is pure and holy in morals and religion, and would lead to greater corruption than anything adopted during the madness of the French Revolution, when that unhappy country abjured the Christian Faith, and set up in its stead the worship of the Goddess of Reason. Such a fatal departure from all that is good, is without a parallel in the history of the world; unless indeed some resemblance to it can be found in Pagan Rome, which to please the nations she had conquered, condescended to associate their impure idolatries with her own.

2. In accordance with this godless principle, the second object of the bill is to destroy the Royal Charter of the University of King's College, and to deprive it of its endowment, and to apply the latter to purposes which His late Majesty King George the Fourth never contemplated, much less those who petitioned successfully for the Charter and Endowment. Two things were prayed for,—first, the means of educating young men for the ministry of the United Church of England and Ireland, the Church of the Empire, and of which the Sovereign is the temporal head; secondly, the power to open the College or University for secular learning to the whole population. Both were most graciously granted by the reigning Sovereign. The University was placed under the government of a Council whose members were all of the United Church of England and Ireland, that in this, the most important of all points, namely, Religion, there might be perfect unity. The Visitor was the Bishop of Quebec, and the president the Archdeacon of York; so that the religious teaching in the University might be that which the Royal Founder professed and was sworn to maintain as the religion of the Empire.

Now it is to be remembered that his late Majesty King George the Fourth had an undoubted right to grant the Charter and Endowment; and being once granted, after long and careful enquiry and deliberation, as was the case in this instance, I contend firmly, but respectfully, that it is not competent for any power or authority to take them away, or apply them to purposes foreign to, and inconsistent with, the Royal intention. The King, in virtue of his Coronation oath, had not the power to patronize or establish any other form of worship, within the University of King's College, than that of the National Faith; and it is well known that His Majesty neither did nor could profess any other; and yet the proposed bill drops the principal object of the Charter, namely, that, so far as religious instruction is concerned, the Christianity taught shall be that of the United Church of England and Ireland, and no other, and opens the door to every species of error taught by the numerous sects which have dissented from that pure branch of the Catholic Church of Christ.

So deeply was the Venerable Society for promoting Christian Knowledge impressed with this view of the subject, that they presented a selection of the works of the best Divines of the Church of England, to the amount of five hundred pounds, sterling, as a commencement of a library for the Divinity department.

3. The third prominent object of this deadly measure is to restrain the Royal prerogative, so that no Royal Charter shall in future be granted for the establishment of any Seminary whatever, with power to confer degrees, except the proposed Institution, and which is to be constituted a complete monopoly of science, and of what it calls Divinity, and so to preclude any class of Her Majesty's subjects, whatever their wishes may be, from escaping its tyrannical and intolerant provisions, and prevent them from erecting Seminaries for the secular and religious instruction of their own youth; thus instituting a refinement of intolerance and slavery unknown in the worst of times.

4. The fourth object is insidiously and indirectly, but virtually and effectually, to proscribe in this British colony the Church of England, the bulwark of the Protestant faith, the Church of the Sovereign and of the Empire; to degrade her ministry by excluding them from all professional education and academical honours, except with the sacrifice of conscience; and such is the bitter hostility manifested by the framers of this measure to the national Faith, that they seek to insult the Church of England in the person of your Memorialist, by inventing for him a new title, instead of "Bishop of Toronto," conferred upon him by his Sovereign, with whom the sole power rests by the British constitution of establishing Bishoprics, and settling the titles of the incumbents thereof.

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II. THE CHARACTER OF THE PROPOSED UNIVERSITY.

1. It is decidedly irreligious and revolutionary, since it not only attempts to hold up the Christian religion to the contempt of wicked men, by establishing in the same Seminary various denominations whose principles are hostile and irreconcilable, but disturbs social order by unsettling the property of the whole country. The University of King's College holds its endowment by the same title by which the lands of the Colony are held by their proprietors, and the Legislature may, with equal justice, seize upon and confiscate the property of individuals as that of the University.

2. It is even worse than revolutionary, for the endowment of King's College, New York, was left untouched by the Revolution, and remains at this day in the sole possession of that Institution: the only change was the name, which, after the peace of 1782, was altered from King's to Columbia College. So far were our neighbours from breaking down, or even molesting, literary institutions, that they have at all times been zealously disposed to support and to build them up; much less have they attempted the monstrous novelty of combining all sorts of religious sects in one great institution. On the contrary, they have been liberal in bestowing grants on the Colleges of different persuasions, each separate from the other; and they have been most scrupulous in all that they did to guard and protect the rights of conscience; they felt that to establish and build up requires wisdom and ability, but to break down what is useful, venerable, and holy, requires, instead of ability and talent, the mere exertion of arbitrary and reckless power.

3. The most prominent result of such an experiment as that of uniting all denominations of Christians, as well as persons of no religion, in the management of the same institution, must of necessity be anarchy. It is certainly the first experiment of the kind ever contemplated in any country; and to hope that a University so managed can proceed in harmony and with efficiency, is to set at naught all former experience.

4. It is true the Charter has been already altered by the Legislature, but such alteration had been previously assented to by the Crown, and it left the vital portions uninjured. The endowment remained untouched, and the Divinity Department was maintained on its original footing; and while nothing can be more open or less exclusive in its character than the Charter of King's College now is, yet it is secured from anarchy and confusion, and its efficiency made certain, by vesting the power of carrying its provisions into effect, so far as appointments are concerned, in the Crown, where it ought to be, and which I firmly believe to be satisfactory to the great majority of the population.

III. ITS CONSEQUENCES.

1. It excludes from all participation of the advantages granted by the Royal Charter and Endowment the Church for whose benefit they were more especially designed, except on conditions to which that Church can never consent. Lamentably would the United Church of England and Ireland descend from her high and lofty position, were she to place the purity of her doctrine, and the teachers thereof, in the great school of her faith,—the nursery of her Bishops, Presbyters and Deacons,—either directly or indirectly, under the control of bodies of which some have no acknowledged religious character, and others are the avowed foes of her Articles, Creeds, and discipline. When I consider the sacred responsibilities entailed upon those whom God has called to preside over the studies of the youth destined for the ministry of our holy Church, I feel it is impossible they can be suffered to take part in any such an Institution as that contemplated.

If it be said that neither the proposed Caput, nor Board of Control, are to be permitted to meddle with the Divinity Students, then why should they be attached to an Institution so unnaturally combined, as that which the Bill seeks to establish. But this cannot be. The proposed University, through its Caput, Board of Control, and Convocation, legislates for, executes the laws, and controls the several Colleges as it may think fit; and under such a system, neither the students of the Church of England, nor their instructors, can be preserved from dangerous associations, and from the constant presence of error and schism, against which we are bound to pray.

2. The measure unsettles all property, by depriving the University of King's College of an endowment which is the gift of the Crown, and thus it introduces a precedent, the most destructive to the very existence of society. If the Patents for land are to be touched, there is an end to the permanency of any Institution, and public and private property is alike placed at the mercy of a reckless and changing majority. The University of King's College holds its property by direct grant from the Crown, and its title to the same is equally if not more clear than that by which the Religious and Collegiate Institutions of Lower Canada hold theirs, though very inferior in value and extent; but if it is to be confiscated without reason, and applied at the will of the Legislature, it is only the commencement of an evil that all good men must deplore. There may be a majority found (though I do not believe it) willing to confiscate the University of King's College; but in a very short time, should so wicked a thing be consummated, another majority will be found, fortified by so unprincipled a precedent, to confiscate the like endowments in Lower Canada; for it is not to be supposed that when once con-

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fication once commences, it will be permitted to stop, more especially since the temptation will be much greater. The endowment of the University of King's College amounts only to two hundred and twenty-five thousand acres, whereas the property belonging to the Collegiate and Religious Institutions of Lower Canada exceeds two millions of acres, as appears from the following table :—

The Ursuline Convent of Quebec	164,616	acres
The Ursulines of Three Rivers	38,909	“
Recollets	945	“
Bishop and Seminary of Quebec.....	693,324	“
Jesuits	891,845	“
St. Sulpicians, Montreal	250,191	“
General Hospital, Quebec	28,497	“
Do. Do. Montreal	404	“
Hotel Dieu, Quebec	14,112	“
Leurs Grises	42,336	“
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	2,125,179	“

Your Memorialist deprecates touching one single acre of these endowments; they are all dedicated to sacred purposes, and should be held sacred. What he contends for, is, that the Endowment of the University of King's College is equally sacred, and that, if it be taken away (which God forbid) the time will come, sooner or later, when so productive a precedent will be applied to their confiscation. Your Memorialist therefore prays that the Endowment of the University of King's College may remain as it is, undisturbed, and he feels assured, that no one who honestly wishes to preserve the endowments in Lower Canada, can, with any consistency, vote for its confiscation.

3. A third consequence will flow from this measure, should it unfortunately pass, highly detrimental to the character and working of the British Constitution. The Crown will be degraded in the eyes of the people, and henceforth its gifts will be despised as so much waste paper, and the salutary influence of the Sovereign and the Representative become unfelt and unknown.

4. A fourth consequence will be, the certain disgrace that so wicked a measure, should it become law, will reflect upon the Province. No attempt has ever been made in any country professing Christianity, to place all the errors of weak and wicked men on an equality with Gospel truth. An attempt was indeed made in Prussia some years ago by a stretch of tyrannical power, scarcely compatible even with despotism, to amalgamate, as it were, the Lutheran and Calvinistic denominations, but it has signally failed. Men are not machines, nor are their minds malleable

like iron. What a melancholy specimen of the march of intellect in the nineteenth century does this dishonest and intolerant measure exhibit!

5. Another consequence of the measure is, that it destroys the value of academical degrees; for those it confers will at best be acknowledged only within the Province, whereas degrees conferred under the Royal Charter are recognised throughout the British Empire, because they emanate from the Crown. Thus the destruction of the Charter of the University of King's College, takes away all that is honourable in the degrees, and leaves them worthless.

6. Again, the provisions of the Bill preclude the slightest hope that any one will ever, by gift or bequest, endow a literary or religious Seminary in this unhappy Province. No person could be found so foolish as to do so, under restrictions so absurd,—restrictions which hinder the donor from giving the power of management of the endowment to whom he chooses, and in the way he desires, or to acquire from the Crown the immunities and privileges essential to a University, and which confer upon it dignity and importance.

7. A further pernicious consequence which must flow from this measure, is the precedent which it affords of meddling continually, and session after session, with Seminaries of learning, and which ought never to be touched except in cases of extreme necessity. The senseless and unjust clamours raised against the University of King's College, operated so far a few years ago upon a Government more disposed at the time to yield to expediency than adhere firmly to sound principle, as to induce it to countenance certain amendments of the Charter (as they were called), and in which, for the sake of peace, the College Council reluctantly acquiesced, and certainly in the hope that the Institution would never again be molested. But although its enemies were, for a time, satisfied, yet the desire of novelty which generally marks the absence of correct principles, has called up a new conspiracy against King's College, and the result is the measure now before your Honourable House, in which its enemies seem cordially to agree (if in nothing else) in their implacable enmity to the Church of England, and are willing to surrender or modify their distinctive views and doctrines, provided they can accomplish the destruction of the only literary and religious institution of any character within the province of Upper Canada. Precedents are thus afforded of continually disturbing the University of King's College, and destroying that tranquility and repose which are essential to the prosperity and well-being of seats of learning.

IV. Having thus touched upon the objects, character, and consequences of the proposed measure for destroying the University of King's College, and seizing upon its endowments, it does not appear necessary for your Memorialist to dwell upon the

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details of the Bill, for if it be as your Memorialist is convinced, based on principles at once inconsistent with the rights of conscience, and of civil and religious liberty, it is of little importance to enter upon the minor objections, such as the deplorable unacquaintance with literary institutions everywhere displayed, — the cumbrous and impracticable machinery, — the discordant nature of the bodies in which the various powers are lodged, &c. It may be sufficient to remark that the adoption of the Bill will be to destroy a noble Institution, which if left unmolested, would in a short time shed a lustre over the whole Province; and this without the slightest necessity, since it is quite competent for the Legislature to grant separate endowments to such Christian denominations as it may delight to honour, without trenching on the rights of the Church of England, or the integrity of the University of King's College.

In conclusion, your Memorialist respectfully, but of right, claims the continuance of the same protection, privileges and immunities for the University of King's College which are possessed, without hindrance or molestation, by the Roman Catholic Seminaries and Institutions of Lower Canada, and to which it is equally entitled by every principle of justice and honour.

Should your Memorialist unhappily fail in arresting the further progress of this fatal Bill in the Provincial Legislature, he has still the consolation to know that it is one of those measures which cannot be finally disposed of by the Colonial authorities, as it deals with and compromises the most important principles of revealed Religion, and must be referred to the Imperial Parliament: and he feels satisfied that it will be viewed by that august body in the same light, as a measure obnoxious to every right principle, human and divine, offensive to conscience and social order, and such as cannot be entertained for a moment by a Christian nation. And your memorialist, &c.

Toronto, November, 1843.

On examination, this Bill was found so clumsy and impracticable in its details, and some of them so puerile and silly, that before it was half discussed, it became a subject of general merriment and ridicule, and its author was glad to permit it to sink into oblivion.

The party favourable to this measure lost the management of public affairs, and their opponents, who professed to be Conservatives, became the administrators of the Government.

It was now hoped that King's College would be left in peace, and be allowed to win its way, as it was rapidly doing, in the affections of the people.

But, instead of permitting it to proceed in its onward course, the new ministry, as they were called, yielded to the clamour of a most insignificant faction, and introduced a measure, in 1845, respecting the Institution, little better than that of their opponents.

To oppose this measure, His Lordship addressed the following letter to the Governor General, Sir Charles Metcalfe, as Chancellor of the University of King's College.

Toronto, March 6th, 1844.

MAY IT PLEASE YOUR EXCELLENCY,—

It is I find a prevailing impression, that in the next session of the Legislature, either independently of the Government or with its sanction, some measure will be brought forward for effecting changes, I know not of what description, in the University of King's College. And it is further reported, that Your Excellency has under consideration some plan which would affect not only the Government of the University, but the integrity of the endowment conferred upon it by the Crown.

I know nothing of the truth of these reports; and considering my early connection with the Institution, and the position which I occupy under its Charter, I ought perhaps to assume, that it cannot be Your Excellency's intention to proceed in any such measures as are spoken of without affording to me, as President of the College and senior member of the Council, a timely opportunity of expressing my sentiments upon them.

It would be my wish and my duty to state, without reserve, to Your Excellency, upon such a reference, whatever views I might entertain of any project that may be suggested; and though your Excellency has not hitherto thought fit to refer to me on a subject with which I am in so particular a manner connected,—and though I have no interest or desire in it but such as becomes a member of the National Church, zealous for the advancement of religion and learning to entertain,—yet I shall but discharge a duty which I feel I owe to this country, in which the greater

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part of my life has been spent, by venturing, though unasked, to communicate freely with Your Excellency, as Chancellor of the University, on this important matter.

Your Excellency knows the early history of the Charter. I believe it may be truly said, that at the time it was granted no member of the Crown, nor any Colonial Government, would have contemplated the founding and endowing a seat of learning which was not to have a known and distinct religious character.

None such had been hitherto constituted by Royal Charter in any part of the British dominions; and as it was desired to lay the foundation in this country of an institution such as those which had for ages conferred inestimable advantages on the several portions of the United Kingdom, it was felt indispensable to constitute it, to some extent at least, upon the same principle.

To give it a distinct religious character, it was necessary to connect it with some one Church; and the preference could not be so naturally and properly bestowed as upon the Established Church of the Empire,—the religion of the Sovereign, by whose munificence it was to be endowed.

Still there was as little exclusion or restriction in the Charter as was at all consistent with the object in view.

There was about the same time an University to be founded in the Province of New Brunswick: the same constitution was given to each; and it was a constitution more liberal than had ever been conferred by a Royal Charter under the Great Seal of England upon any seat of learning, or I should rather perhaps say more latitudinarian; for it seems an abuse of the term liberal to assume, that whatever is in its nature unsound and at variance with principle, is worthy of having that character ascribed to it.

I was in England at the time soliciting the Charter in person, and have it in my power to show conclusively that the great difficulty I experienced was to obtain the sanction of the Government to the University being made so open as it was.

The only security provided by the original Charter for the maintenance within the College of the doctrines and worship of the Church of England, was, as Your Excellency is aware, the condition that the President and members of the College Council should belong to that Church, and that degrees in Divinity could be conferred only upon those who were of her communion.

This afforded an assurance that no opposing doctrines would be taught there; and it was hoped it would prove a sufficient security against the evils of Dissent, and strife upon the subject of religion. But as regarded the Professors who were to teach the sciences, or the youth who were to learn them, there was no test whatever: they might belong to any Church or profess any faith.

A clamour was certainly soon raised against the Charter, in the

colony, upon no more reasonable ground than that it recognized a distinction between the Church of England and the various sects which differed from her doctrine. In this country the motives and objects which led to these attacks were well understood and appreciated; and it was impossible to give credit to the authors of them for honesty of purpose, when it was perceived with how little scruple they perverted and misstated the conditions and effect of the Charter of which they complained.

But, being encouraged and aided by a party in England, and not withstood by Government, as they might have been with success, they became more formidable than they would have been, if some degree of confidence had been shewn in supporting what was just and right. The hesitation in acting upon the Charter encouraged more violent attacks; and after some years of delay and agitation, the Secretary of State invited the Assembly to take the matter into their own hands.

No man, I believe, who values what is good and stable in government, can for a moment doubt that this was a most unwise and unfortunate course. It was, I think wholly without example to that hour, that a Colonial Assembly should be allowed by their Acts to mutilate a Royal Charter, which had been granted by the Government, after long deliberation, under the Great Seal of the United Kingdom. The mischiefs which were sure to flow from such a proceeding have been apparent, from the moment a course so irregular and unconstitutional was permitted, and they were never more evident than they are now.

It was quite obvious and certain, that no settlement of a question could be regarded as final which rested upon the provisions of a Colonial Statute,—and more especially a question in which the animosities of religious sects, and the feelings and desires of political factions, could be brought to bear.

If the *hideous* scheme (or as it is described by our friends in England, “a project glaringly opposed to every principle of justice, equity and law”) proposed during the last session had become a law, which seemed at one time to be not impossible, it would very soon have been found how vain had been the sacrifice of the best and most important interests of the country, in the hope of having a respite from the clamour and violence of party. The same power which had placed the matter upon so calamitous a footing, could as freely change its condition, and would no doubt do so, just as caprices or opinions or interests, widely distinct from those of religion, might seem to dictate.

But though I cannot avoid dwelling with painful feelings on the unnecessary abandonment (as it has always appeared to me) of what might have been the best and proudest distinction of this country above all other parts of the American continent, namely,—an University founded on sound religious principles, amply endowed, and deriving its Professors from the renowned Colleges

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of Great Britain; yet I admit that there is little hope that either the Government or the Legislature will retrace their steps.

It is therefore more to the purpose to ask ourselves what refuge can be *discovered* from the interminable struggles and changes and dissensions which we must look forward to, so long as King's College holds its Charter by the present tenure; and what method can be found for saving from the wreck of this noble provision, made in better times and under happier auspices, something that may be worth preserving, and that may afford a ground of hope in looking to the future.

If there could be the slightest assurance that under the Charter, as it stands, the University would be upheld by the Government, and suffered to continue upon a footing resembling in practice, though it does not in theory, any of those seats of learning which are the glory of the mother country, I should of course not desire to suggest any change; but it is impossible not to despair of this, when I recollect what took place only a few months ago.

I see but two methods by which anything like a satisfactory result could be secured.

The first is, by endowing Colleges out of the portion of the Clergy Reserves which are placed at the disposal of the Government (or other lands under their controul) for the several bodies of Christians it may be thought proper and desirable to assist in this manner, leaving, or I should rather say restoring, the present University to what it was originally calculated to be, and without breaking in upon its endowment.

The second is by appropriating to the Church of England the same portion of the endowment as the Imperial Parliament assigned to her out of the Clergy Reserves—that is to say, five-twelfths—and applying the remaining seven-twelfths in endowing Colleges for such other religious divisions of the population as may by the Government be thought best.

The members of the Church of Scotland might in this plan be liberally assisted; and as to any other denomination of Christians, it would rest with the Government to determine what they should receive, and to what extent. Of course, in the event of such division, it would be necessary to grant separate charters to each College, entirely free from any political influence, and in entire connexion with its respective Church or denomination.

The different religious Societies in Canada have already shewn their sense of what no wise and good man doubts (for all history and observation confirm it), that the only satisfactory foundation a College can rest upon, is that of a known and certain religious character.

It cannot be denied that it would be a great evil thus to split up an endowment, which, if left entire, would for many years to come yield as large a revenue as could be advantageously employed, or would indeed be required, for maintaining one good

University upon an efficient and liberal scale. But it would be a less evil to encounter than that which we have so lately been threatened with. It is unhappily too evident, that to preserve the institution in its integrity, as a means of diffusing the blessings of true religion and sound learning, and giving an enlightened support to the cause of order and good government, requires a degree of wisdom and firmness which we may look for in vain. The next best measure to be hoped for, then, is the being secured in some smaller and less adequate provision; which, being enjoyed in peace, and dispensed upon rational principles, may form at least a foundation of such a constitution as may command the confidence of parents, and gradually entitle it to the favour and respect of the enlightened portion of mankind.

It is not in the nature of things that confidence and respect can ever attend a seat of learning, where, if a Church is spoken of, it must be a Church without government; and where, if religion is taught, it must be religion without doctrine.

Above all things, I claim from the endowment the means of educating my clergy. This was my chief object in obtaining the Charter and endowment of King's College, as appears from my original application; and it was fully recognized by the Imperial Government, as is evident from the tenure of the Charter, and was indeed the most valuable result to be anticipated by the Institution. It was on this account that one of the great Church Societies in England granted us a Divinity library, and the other promised to increase it when the University was in full operation. To deprive the Church of this benefit, would be to aim a deadly blow at her very foundation, and to cut off the principal advantage we had in view in seeking for the establishment of a seat of learning in Upper Canada. This is a point which never can be given up, and to which I believe the faith of Government is unreservedly pledged.

I have thus, under small encouragement I confess, discharged what I considered to be an imperative duty, in laying before your Excellency what occurs to me on this important question; for I have not been able to persuade myself that my being Spiritual head of the Church of England in this Colony, and the President of King's College, are the reasons why I should not be supposed to have a deep concern in the safety and success of an Institution in which it was from the first intended that the Church should possess a great interest, and why, having an opinion, I should not venture to express it.

I have the honour to be, with great respect,
Your Excellency's most obedient
humble Servant,

(Signed) JOHN TORONTO.

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For its revolutionary character and demerits, it is sufficient to refer to the Memorial of the Visitors of the College, being also the Judges of the Supreme Court, in the Appendix. (o)

Subsequently to this, the Lord Bishop wrote the following letter to His Excellency the Right Honourable the Earl of Cathcart, then administering the Government.

Toronto, March 2nd, 1846.

MY LORD,—The answer given by the Council of the University of King's College to your Lordship's reference upon the subject of the Charter, will have put your Lordship fully in possession of their opinions.

Concurring as I do in their opinions, I do not desire to submit to Your Lordship any views or suggestions varying from those embodied in the Council's Report; but considering my position in the University, and the part which I had in obtaining the original Charter, I beg to be allowed to supply the want of opportunity of a personal conference with your Lordship on this highly interesting subject, by submitting to your Lordship's attention the following explanations and statements.

It is perhaps superfluous to remark, that the subject to which your Lordship has thus early given your earnest attention, is one of the most important, if not the most important, that can engage the public consideration. Indeed, it is not possible to estimate too highly the degree in which the future prosperity and happiness of Upper Canada may be influenced by the manner in which what has been long familiarly called the University Question shall be finally disposed of.

The public character of the people, the soundness and permanency of their civil institutions—in short, the probability of their pursuing hereafter the course most conducive to their prosperity and happiness, and to the welfare of those with whom they are by any relation connected—must depend mainly upon the education and training of those who are to fill the several professions, the Halls of Legislation and the Courts of Justice, and upon whom, from their position in society, the interests of religion, science, commerce and the arts, and the maintenance of a just and free government, must always chiefly depend.

Upper Canada is at present in a condition to avail herself very largely of the benefits of a good and comprehensive system of

Collegiate education. The population is large, and is increasing in wealth; the prospects of the learned professions are most rapidly expanding, and they must soon possess an influence in society which, except in times of violence and confusion, must always attend superior knowledge and intelligence.

The interest, too, which is attached to these considerations, is much enhanced by the fact, which every one must see, and should feel very forcibly, that it is in this generation the foundations are to be laid in Upper Canada, of a state of things which must operate favourably or unfavourably, at no distant period, upon some millions of people.

Looking at the exertions which have been made in other countries for founding and endowing Universities,—and often by means which can only be gradual in their operation, and have been long in producing the desired effects,—it cannot but be considered a most fortunate circumstance for Upper Canada, that from the provident attention of the Government to this object at an early period, and by an arrangement afterwards happily suggested and concurred in by the Secretary of State, an ample and magnificent endowment has been erected for the support of an University, upon a liberal scale, and by means which, it is easy to show most plainly and conclusively, cannot in the slightest degree have affected, except indeed beneficially, the provision made for other Educational purposes.

This endowment, which may at this moment be regarded, as ample for the present purposes of the University, is sure to rise in value, if judiciously husbanded, as the condition of the Province improves; and it is impossible that any one who takes a sincere interest in the welfare of this country can reflect without the most grateful emotions, that without depending on the uncertain resources of private benevolence, or relying upon support from public charges, which might be borne with impatience, this province is now, at a comparatively early period of its history, secured in the means of maintaining an University upon such a scale, that, while it opens inestimable advantages to all classes of the people, it may be made to constitute the greatest ornament of the country, and the most powerful means of attracting to it that description of emigrants from the United Kingdom whose wealth, intelligence, enterprise and sound principles, make them invaluable settlers in a new country.

It has been very often repeated, but seems nevertheless to be generally forgotten, that when the Sovereign bestowed this noble gift upon the country, and incorporated the University, which his Royal grant was to support, he conferred upon it a charter of a less exclusive character than any that had before been granted to any University endowed by the Crown. It had, it is true, a known and religious character,—the intention being that religious instruction was to be dispensed there as in all other Universities

of Royal foundation, and according to the doctrines and discipline of the National Church. To ensure this and to lay the best foundation for harmony in the conducting the Institution, it was required that the members of the College Council should all be members of the Church of England. Such Professors therefore as might not belong to that Church, could not be members of the Council; but, except the Professors of Divinity, they might all have been members of any other Church, and to the youth of all religious denominations the College was freely open for instruction in the sciences,—no test whatever being required at their matriculation, or for obtaining any but Divinity degrees.

This was the Charter as it originally stood; and, therefore, when the Legislature of Upper Canada by their Statute 7 Wm. IV. cap. 16, enacted that it shall not be necessary that any members of the College Council, or any Professor, shall be a member of the Church of England, or subscribe to any articles of religion, other than a declaration that they believe in the Divine Inspiration of the Old and New Testament, and in the doctrine of the Trinity; and when they further enacted that no religious test or qualification shall be required of scholars admitted or matriculated within the College, or of persons admitted to any degree or faculty therein—they in fact enacted what was clearly superfluous, except as it regarded the members of the Council and the single faculty of Divinity, for with these exceptions no tests were required of Professors or Scholars by the Charter as it stood. And the alteration which the statute did in fact make, was in requiring a declaration (very vague certainly) of religious belief, where none whatsoever was required before.

Still, notwithstanding this public appearance of having abolished by a Legislative measure what had never in fact existed, so little have any enlightened knowledge of facts, and a calm and dispassionate consideration of them seemed to have prevailed in most of the discussions which the University has given rise to, that up to this moment it may be observed, that in the resolutions passed at public meetings, and in the petitions which are circulated for signature, it is in general most earnestly insisted upon, that there shall be no tests, and no exclusion, when the Charter is already perfectly open and free, and has been so for nine years past, except as to the declaration which the Legislature alone has required by their Act respecting a belief in the Scriptures, and in the Trinity; and it is difficult to understand how any Charter could be made more open than it now is,—or less bound by any obligation to religious truth, unless indeed it should contain a public invitation to infidels to come and take charge of an institution endowed by our Sovereign, and founded, as the Charter expresses it, for the education of Youth in the principles of the Christian religion.

When it is seen how easy it is to incite people to clamour for

changes as being indispensable to the public peace, some of which very changes were made many years ago by an Act of Parliament, and others never could be made, because the state of things complained of has never existed, it must appear to be a hopeless expectation that the University can ever be placed upon that footing that it shall be no longer found fault with and attacked.

I can see very clearly, my Lord, that it must be essential to the success of any institution, that the principles on which it is based should be regarded with confidence and favour by those who would be likely to participate most largely in the advantages it offers; and that it would be most unwise not to defer to the opinions of those who, by their intelligence and knowledge, are most capable of judging soundly upon such questions, and also by their dispositions are inclined to seek and maintain what is best, rather than to look for relief from a little present trouble, by sacrificing for ever inestimable interests.

But the misfortune is, that there can always be brought to bear upon these questions strong expressions of opinion from large classes of persons who are not well informed of the actual condition of things which they are encouraged to attack; and of whom it may be said, without injustice or unkindness, that they are, from various causes, unable to estimate rightly the nature and value of objects which the Universities are intended to promote, or to judge soundly of the best means of attaining them.

Still, to conciliate the goodwill of this large class of the community, is by no means a matter of indifference; but the occasion for regret is, that this is not always practicable, or at least that it often requires much patience and time to accomplish it. It is happy when the efforts of those who possess more knowledge and experience are employed in attempting to lead the multitude to think rightly, but when they are, on the contrary, industriously exerted to mislead them,—the consequences may be more or less disastrous according to the wisdom and firmness of those upon whom the duty rests of withstanding to the utmost any mischievous popular delusion. Throughout the discussions that have taken place respecting King's College, strong convictions have been expressed on all sides of the necessity of putting it without loss of time "upon a satisfactory footing;" and if by that, is meant the placing the Institution upon such a footing as will best insure its usefulness and success, it is certain that there can be nothing more desirable. But if, by "a satisfactory footing" be meant such a footing as every one will declare himself satisfied with, so that none can any longer be brought to complain of the University Charter, under the influence of any motive or for the furtherance of any design, then I fear that all that is valuable in the Charter may be sacrificed in the vain hope of arriving at an impossible result. It might indeed without much difficulty be

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contrived to strip the College so effectually of every attribute of a seat of sacred Academical learning, that it would be difficult for those whose prejudices are enlisted against whatever appears to be most excellent, to find any thing to condemn; and by such means an unreasonable clamour might be silenced, if that were all that it was important to accomplish. And so indeed might the same end be attained even more certainly and speedily, if all the means of such an institution could be irrecoverably sunk in the ocean; which would be a proceeding much the same in principle, though more direct in its operation, and such as all mankind would be competent to judge of, if it were plainly proposed to them.

Your Lordship, I am sure, will agree in the opinion, that in order to enable this University to answer the great purposes for which it was founded, it must be so conducted as to attract the respect and confidence of such fathers of families as can alone be expected to send their children there to be educated, among whom there would probably not be found one in five hundred of those who, for mere paltry purposes, are stimulated to sign intemperate petitions respecting matters of which they have no knowledge, and into which they will not take the trouble to enquire. Its being popular with those who disclaim as much as possible the preference of any one religious doctrine to another—as if they were all equally false, or all equally indifferent—will be no recommendation to the generality of parents who desire to give their children a University education.

Again, if its system and discipline do not in a great degree correspond in essential matters with those of the time-honoured Institutions of our Parent Country, and do not appear to be such as afford a reasonable prospect of an harmonious and respectable state of things within the walls of the Institution, we shall assuredly desire in vain to obtain the services of eminent men of other Universities; for they will not commit their fortunes to the chance of succeeding in any fanciful experiment which their judgment and feelings will condemn. And there is this farther consideration, that if it is desired to make the University as useful as possible to the youth of Canada, by opening the way to honourable distinctions in the pursuits of Science, then it is necessary to place it on such a footing that we can hope to find its degrees and honours respected in other countries.

The loss of such advantages would be poorly compensated by purchasing, if it could be done in exchange for them, an immunity from such opposition and prejudices as it is the common lot of whatever is excellent to encounter for a time.

I will forbear troubling Your Lordship with particular comments upon the suggestions made by the Council, but there are one or two points on which I will take the liberty of remarking.

Your Lordship's only act in connexion with the University

having been one of great consideration and kindness, in inviting the College Council to a free expression of their wishes and opinions, it need not, I am satisfied, be apprehended that any unfriendly construction can be placed upon their motives, in stating their opinions unreservedly upon a point with which your Lordship happens to be personally connected: I mean that provision in the Charter which makes the Governor of the Province the Chancellor of the University.

This has proved, I am persuaded, a very injudicious and unfortunate arrangement, the effect of it has been to produce inevitably a connexion between the University and the political feelings and movements of the day which every one must have seen to be most injurious, as indeed it could scarcely fail to be. This must I am persuaded have been on many occasions embarrassing to the Government, as it certainly has been most detrimental to literature and science. If it had not been for the direct and immediate control which the Lieutenant Governor of Upper Canada had, in capacity of Chancellor, over all the proceedings of the Corporation, so that he could at his pleasure prevent all those powers from being exercised which the Royal Charter had conferred, those impediments could not have been thrown in the way which rendered the Charter for many years a dead letter; and not only withheld from hundreds of the youth of Upper Canada advantages which to them have been lost for ever, but had the effect of furnishing an argument (though a very unreasonable one) for attacks upon the very existence of the Institution. It was ungenerously urged that the Charter was evidently impracticable and useless, because in so many years no use had been made of it, when nothing had in fact impeded the Corporation from carrying the beneficial design of the Royal Founder fully into effect, but the avowed determination of the Lieutenant Governor, that not a step for that purpose should be taken, till all questions about the Charter were satisfactorily settled; in other words till the well-informed and ill-informed, the reasonable and unreasonable, should all cease to complain either of their own accord or at the bidding of others; and until sects and parties, that agreed in nothing else, should agree in their ideas of an University.

As the Charter directs, that no bye-law or regulation of any kind can be passed, which is not proposed by the Chancellor, it was utterly impossible to move a step towards the organization of the College so long as the Chancellor declined to act.

I am not, my Lord, acknowledging that the Chancellor could warrantably make that use of the authority which the Charter gave him. I am only relating the fact, that the Corporation was thus disabled from exercising its legal powers, and enjoying its legal rights, and it may with perfect truth be remarked, that if the Government of Upper Canada, could by a higher authority

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have been restrained in the same manner, from performing its functions whensoever a violent clamour was raised against it, it must throughout the same period have been perfectly in abeyance, and it might as justly have been argued that because it had been so long inactive it was clear that it was incapable of acting efficiently.

The immediate connection of the Corporation with the Civil Government has led to other inconveniences, which the University deeply feels, and which could not have happened if the Chancellor had stood in such a position as left him free to act upon his own judgment, unembarrassed by considerations which are elsewhere carefully excluded from the halls of learning, and which can never be allowed to influence their arrangements without being fatal to their best interests.

But the question, what should be done as regards religion and religious instruction within the College, is that, which no doubt will appear to your Lordship the most difficult to determine. The College being liberally endowed, possessing a very eligible site in the centre of the Province, and having objects in view which cannot but recommend themselves to every virtuous and enlightened mind, there can hardly be any serious difficulty in settling upon a reasonable footing, whatever regards management discipline and patronage.

Whether, what the Council have recommended, on the subject of religious instruction and worship, shall meet with your Lordship's approbation and support, I shall be very anxious to learn.

If the College had been allowed to go into operation under its original Charter, then the state of things would have been this: It would have been understood and known to be a seat of learning in connection with the National Church, and in which only the doctrines of that Church would be taught, and its form of public worship maintained. To prevent division, and any danger of those intrigues and struggles for ascendancy which the rivalry of opposing sects is apt to engender, the Council were required to be of one Church, as the governing bodies in the other Colleges in this province, which have been since chartered, are expressly required to be; but all would have been admissible as teachers or scholars without any distinction of religious creed, or the exaction of any test, except in regard to the faculty of Divinity, which exception was inevitable if it were intended that any certain religious character was to be consistently maintained. It is my firm belief that no great institution for educating the youth of a country founded upon a less certain and definite principle, as to its religious character and the nature of the doctrines which it professes to inculcate, will ever be found to fulfil worthily the great purposes for which it is designed in England, Ireland and Scotland, so long as they leave undisturbed those glorious and venerable institutions which, being established upon

wise and sacred principles, have been elevating the national character for ages, they may venture to make the experiment of erecting other Colleges in which religion shall have no part, and which shall put forth, as their title to public confidence and respect, an avowed disclaimer of any preference for any one religious creed above any other that the imagination of man has invented. It is plain that there are persons who, in opposition to experience and to the general current of human feeling, are willing to believe that such Colleges will produce as good fruits as others, and will be as much honoured and respected. In the United Kingdom, those who entertain such opinions can be indulged with an opportunity of bringing their theory to the test of trial without depriving others of such a system of instruction for their children as they know to be safe and good, and without compelling them to be content, in regard to the most interesting concern of life, with a laxity of principles and a specious liberality which they despise and abhor. But it is indeed a deplorable thing to see persons willing to commit the whole provision that exists in this noble province for academical education to the chance of an experiment against which the wisdom of past ages lifts up her voice, and which, when it has been tried in modern times, has shewn by results that the principles which its advocates are seeking to establish are rejected by the prevailing feeling and opinions of mankind.

Unfortunately, however, the point has been conceded here to this extent, that, by the Provincial Statute of 1837, these few provisions which had been deemed indispensable for securing to the College a known and decided religious character, were abolished, leaving the Charter in this condition, that there is on the one hand no prohibition against imparting religious instruction in the College to any extent, or according to any form of Christian doctrine, while on the other hand, it is left discretionary with the governing body of the College to provide for dispensing religious instruction or not, as they may think proper; at least for anything that is said in the Charter as it now stands, they might establish, as they have done, a Professorship of Divinity according to the doctrines of the Church of England, and provide for conferring degrees in Divinity on those who profess her faith; or they might have established a Professorship in Divinity according to any or every other variety of Christian doctrine, or they might have established none—with this exception, however, that if there be any Professor in Divinity he must, like all other Professors believe in the bible and in the doctrine of the Trinity.

This is the footing on which the Legislature was permitted to place King's College by their Act of 7 William IV., chap. 16. I believe it was the first occurrence in the history of the British Empire, in which a liberal legislature had been allowed to make direct alterations by their statutes in the terms of a Royal

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As the continual agitation which has been kept up ever since was foreseen and foretold by those who reluctantly submitted to what the Government seemed, unfortunately as I think, to regard as a necessity, it may be inferred that the change, though it was acquiesced in by them, was not approved of. And if those who did approve of it were content to make the sacrifice in the hope of *buying* peace, the measure has afforded another memorable instance of the failure of such a policy, for the statute has had only the effect of placing the University upon ground where it was more exposed to direct attempts to alter and remodel the whole Charter by Legislation, and such attempts have, to the present hour, been renewed without ceasing; so that the efforts to excite hostility to the Charter, and to make this feeling a kind of political test throughout the province, were really never so strong or so universal as they have been since the Legislature was allowed to place the University on the very footing they desired. And it is remarkable, certainly, that no sooner had the distinctive character of the University been destroyed, so that it no longer had by its Charter any defined religious character, than the three most numerous bodies of Christians not belonging to the National Church solicited and obtained Charters for Colleges, which, by the very terms of such Charters, are placed avowedly and strictly under the government of members of those several denominations, and in effect, indeed, under the direction of their members.

Such is the history of the past, as it regards the position of religion in the University of King's College, and this is the result, to the present moment, of the struggle to prevent the Crown from establishing and supporting, from reserves wholly at its own disposal, that kind of Institution in connection with the Established Church which the other denominations referred to are endeavouring to establish in connexion with their own religious bodies.

It may be said that the other Colleges alluded to are endowed by the contributions of individuals—who may justly do as they please from that circumstance—but two of the three have solicited and received support from the Provincial revenues, and if the funds employed were wholly of their own raising, the proof would only be the stronger that they are sincere in the conviction that the principle on which they have desired to regulate their Colleges is the soundest and best.

Your Lordship, I trust, clearly understands the manner in which the Council of King's College has acted, in regard to religious instruction, upon their proceeding to organize the University after the passing of the Provincial Statute 7 William IV. That Statute having left it perfectly open to the governing body of the College to take whatever course they might think

proper upon this point, it became their duty to consider the subject carefully. They did not feel that they would be justified in excluding the study of Divinity from King's College; on the contrary, they felt themselves bound to provide for adequate instruction in that, as in other sciences, under the sincere conviction that it is the most important of all. They have not attempted to embrace in their system of religious instruction a diversity of doctrines and creeds, for which they must of course have provided as many separate Professors, and as they could have given no good reason for establishing a Divinity Professor in connection with any other form of doctrine rather than with that of the Church of England, they did that which the original Charter evidently contemplated, and which the statute of 1837 in no manner prohibited, in providing a Professor of Divinity of the National Church. It did not appear to them that this course was one which they need be studious to justify by arguments. If they had so regarded it, they would not have failed to consider that no unprejudiced person could entertain a doubt that a much greater proportion of the youth, who would resort to the College for education, would be members of the Church of England than of any other, more, probably than of all other denominations combined, and that the three most numerous bodies among the latter had already separate Colleges established by Charter which placed them not merely under the direction of members of their respective religious communities, but, in effect, of their own Clergy, an advantage which the members of the Church of England did not now enjoy.

It is perfectly well known, however, that the Council has carefully avoided doing more than afford, to those who may desire it, the means of obtaining such religious knowledge as the Professor of Divinity imparts, and the opportunity of attending the public worship which is maintained in their chapel. No constraint or influence is used, and those who are not members of the Church of England are neither required to receive instruction in her doctrines, nor to join in her worship.

If what has been done in the Council in this respect required anything further to be offered in its vindication, it can only be necessary to refer to the sentiments expressed in the despatch addressed to Lord Goderich, which accompanies the Report of the Council to Your Lordship, and to the recent despatch of Lord Stanley to the Lieutenant Governor of New Brunswick, on the subject of King's College at Fredrickton.

The general tenor of these despatches, and especially of the latter, affords, indeed, strong ground for the hope that the Province will, after all, be saved from such a calamity as the passing of any such measures as were proposed in the two last Sessions of the Legislature would have inflicted upon it.

I have much need of Your Lordship's indulgence for the great

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length of this communication, but the vast importance of the right disposal of the College question to the future well-being of Upper Canada, makes me anxious to put your Lordship in possession of its nature, tendency and bearing, and I shall be happy, with Your Lordship's kind permission, to furnish any further information that may be in my power.

I have the honour to be,

My Lord,

Your Lordship's most obedient

Humble Servant,

JOHN TORONTO.

It might have been hoped, that as each of the two parties had attempted to remodel King's College, and had signally failed, it would have been left in future unmolested. But this was not to be. The Conservatives made another attempt in 1847, which though in some respects better, because there are degrees of evil, was, nevertheless, liable to the most serious objections; but, having been introduced late in the Session, it was allowed to drop, and soon after its authors were driven from power, and the Reformers again held the reins of Government.

This party, not discouraged by their former failure, introduced the measure suppressing King's College, which became law on the 1st of January, 1850. It is by the same hand as the bill of 1843, though not quite so unwieldy, being reduced from 102 to 82 clauses. It is, nevertheless, equally blighting in its provisions, and hostile to religion, as will be seen from the Petitions annexed, (*p*) and remarks on its principal provisions here subjoined.

In the preamble it is said that a College is sought to be established for the advancement of learning, and upon

p. Appendix K., No. 1, and No. 2.

principles calculated to conciliate the confidence and insure the support of all classes and denominations of Her Majesty's subjects, and which, under the blessing of Divine Providence, would encourage the pursuit of Literature, Science and Art, and thereby tend to promote the best interests, religious, moral and intellectual, of the people at large. Now, it must be admitted that these are in themselves noble and important objects. But upon what principles does the statute promise their attainment? Could its framer believe that confidence was to be conciliated, the support of the people insured, and the blessing of Divine Providence obtained, and the best interests, religious, moral, and intellectual promoted, by a College whose constitution ordains, in its twenty-ninth section, and repeated in the sixty-fourth, "That no religious test or qualification whatsoever shall be required of, or appointed for, any person admitted or matriculated," &c.; "Nor shall religious observances, according to the forms of any religious denominations, be imposed upon the members or officers of the said University, or any of them." To speak of the interests of religion being promoted by an Institution from which every reference to it is, by law, excluded, is an unworthy mockery.

But on this point the people have already spoken. The four great denominations, embracing almost two-thirds of the population, have resolved to have no connexion with such an Institution; how far their example will be followed by the smaller denominations has not yet been ascertained.

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By the last census the population of Upper Canada was found to be	721,000
The Church of England which cannot connect itself with the proposed College, gives ...	171,751
The Church of Rome, do.	123,707
The Wesleyan Methodists, do.	90,363
The Kirk of Scotland, do.	67,900
Those who will not profit by the University of Toronto.....	453,721
Leaving to profit by this measure	267,279
<p>But even this will, in all probability, be found too much in favour of the Institution, for the Scottish Free Church and Congregationalists disapprove of the principle of excluding religion from education, in which case they will soon have Colleges of their own.</p>	
Scottish Free Church	64,729
Congregationalists	20,372
To be further deducted	85,101
Leaving to profit by the new College	182,178

But even from this must be deducted many of the smaller denominations, who disregard Universities, and such knowledge as they impart. Hence the Statute establishing the University of Toronto and destroying King's College, legislates for one-fourth of the population; and as one-half of these will not use the privileges, the feelings and interests of the great majority of the inhabitants of Upper Canada are sacrificed to a small and clamorous fraction.

The preamble next quotes a Despatch of Lord Goderich, dated 8th of November, 1832, as the foundation of the statute, and which contains, it alleges, an invitation from His late Majesty King William the Fourth to consider in what manner "the said University could be best constituted for the general advantage of the whole society."

Now, the Despatch thus referred to, was not written for the purpose of calling the attention of the Colonial Legislature to King's College, or to legislate thereon, but is an elaborate document on a very different subject, being an answer to Mr. McKenzie's huge volume of grievances. It consists of fifty-six wearisome paragraphs, and touches incidentally on the University of King's College, which constituted one of the grievances, in three different places.

Mr. McKenzie complained that the Provincial law of 1820 conferred on the University, when established, the power of sending one representative to the Legislature, and inferred that it would become a nomination borough, under the special patronage of Church and State.

To this complaint Lord Goderich replies :—

“I should scarcely have anticipated that any man, and least of all a man devoted to literary pursuits, should have denied the propriety of giving a representative to the principal seat of learning in the Province. It would be superfluous to expatiate on the importance of institutions for the education of youth in literature, science, and religion, especially in a newly settled country, and I am well assured, that neither in the Council nor Assembly, could a single gentleman be found who would not gladly receive as a colleague, a person representing the collective body of literary and scientific men in Upper Canada, and who would not gladly support, by that distinguished honour, the cause of sound learning.”

In the following paragraph Lord Goderich adds :—

I do not here refer to an University constituted in the manner proposed by the original Charter of Incorporation : so far from any anxiety having been felt by the King's Government to maintain that Charter against the wishes of the great majority of the people, every possible measure has been taken to refer to their representatives the decision of the question, in what form and on what principle the College should be founded.”

After answering other complaints through twelve laborious paragraphs, the subject of general education comes up, on which Lord Goderich observes:—

“That there is not one thing connected with every part of his extensive dominions which His Majesty has more at heart than the general diffusion of sound knowledge, in the legitimate and more enlarged sense of the term. This is not merely the first and highest interest of society, but is essential to the right use and peaceable enjoyment of every other civil and social privilege. The Legislature of Upper Canada have already been invited to consider in what manner the University can be best constituted for the general advantage of the whole society: and his Majesty has studiously abstained from the exercise of his undoubted prerogative of founding and endowing literary or religious corporations until he should obtain the advice of the representatives of the people for his guidance in that respect.”

These are all the passages in this extraordinary Despatch which touch upon King's College, and they arise accidentally from Lord Goderich's anxiety to answer the voluminous complaints of Mr. McKenzie, which were recklessly made against every institution and man of character in the Province.

The Despatch, and the only one containing the invitation alluded to, is dated the 2nd of November, 1831, but as it strongly recommends “the permanent establishment in the College, on a secure footing of a Professor of Divinity of the Church of England,” (*q*) the promoter of the Act could not, with any decency, in the face of such royal recommendation, enact, as he has done in the twelfth section or clause, “That there shall be no faculty of Divinity in the said University, nor shall there be any Professorship, Lectureship, or Teachership of Divinity in the same.” (*r*) He has,

q. Appendix H., p. 32.

r. Appendix D., p. 17.

therefore, recourse to the expedient of quoting a different Despatch which only refers incidentally to King's College.

Another reason, equally disingenuous, for using the wrong despatch is, that the invitation contained in Lord Goderich's Despatch of the 2nd of November, 1831, was already fully satisfied by the Provincial Legislature in 1837.^(s)

In that year the statute of 7th William the Fourth, chap. 16, was passed, amending the Charter of King's College, in which all the reasonable objections made against it, up to that period, were fairly met, and in which the majority never would have concurred had they not believed that it was a final settlement of the question. Since then, no fresh invitation has been addressed by the Crown to the Government of the Colony, to interfere a second time with the Charter of King's College.

So much for the truth and correctness of the preamble of the University Act, 12th Victoria, chap. 82, by which King's College is destroyed.^(t)

Having thus deprived King's College of its Charter, Religious Character, and Name, the Statute proceeds in the 32nd clause, to confiscate its endowment and to vest it in the new Corporation, and this in defiance of the faith of the Crown expressed in the words of three different Kings, and with as much coolness as if there had been no such pledges, no vested rights, no corporation, no moral turpitude, in a proceeding which strikes at the security of all property in

s. Appendix C., page 16.

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the Colony. But it is quite superfluous to extend these remarks to the many clauses of the Statute 12 Victoria chap. 82. We have elsewhere observed that the leading features of the measure may be reduced to three: 1st. Contempt for the wishes of the people, for almost two-thirds are virtually excluded. 2nd. Bitter hostility to religion, and especially the Church of England, for no man dare legally repeat the Lord's Prayer within the halls of the University of Toronto. 3rd. Disrespect to the expressed wishes of three Sovereigns, and hence to everything tending to the stability of the Crown. Only two points worthy of notice remain. The Statute evinces a suspicious jealousy of all Ministers, Ecclesiasties, and Teachers of Religion, and even prohibits the Crown from selecting them to be members of the Senate, so that in a short time not one Clergyman will belong to the Institution, except it be one teacher from each of such incorporated Collegiate institutions or Universities in Upper Canada as shall, according to the requirement of the 43rd clause, surrender the power of conferring degrees in Arts. Now such surrender of powers conferred by Royal authority is not probable, because the Colleges, even if inclined to do so, upon what might be considered equitable terms, are offered nothing by the Statute in return, but loss of dignity. The connexion or incorporation merely consists in the admission of one Representative from each of the Theological Colleges, to a seat in the Senate. Now this body is to consist of twenty-two or twenty-three Members, and what influence could one solitary Representative possess for the benefit of his own institution? Is it not evident that the affiliated Colleges, thus thrown in the shade by the colossal University of Toronto without religion or moral training, would become helpless and unable to extend their

discipline to their own youths of early age, or possess the means of enforcing it? And were they to attempt to overcome this difficulty, by employing a greater number of Professors to take charge of their own students they would still fail, and the customs and regulations of the secular and larger Institution, as having the greater number of students, would certainly prevail. Instead then of incurring an expense by which they secure no equivalent, how much more easy and beneficial to add to Queen's, Victoria, and Cobourg Colleges, &c., two or three Professors in Arts, to enable them to give their respective youths a complete education, seientific and religious? To acquire the pure knowledge and practice of religion, it must enter into all their actions and cannot be separated from their daily life, because the chief end of our being is to prepare for the world to come. The very presence of these various Theological Colleges would have a most injurious effect: because the University of Toronto, which proscribes religion, and treats all its forms as matters of indifference, will have no disposition to enforce upon those Pupils, who belong not to these affiliated Colleges, any reverence for holy things. Hence from the very first we shall a corps of infidels growing up, and like the wiked, eager to make proselytes, stirring up strife among the youth attached to the different Colleges, and holding up the Colleges themselves as a proof that there is no differenee as to the comparative goodness between them; that the opposite opinions that they hold, shew that truth and falsehood are the same; that even the faith once delivered to the saints is of no value; that the most pernicious heresy ever broached is harmless; and that every man has a right to interpret the Scriptures as he pleases.

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Such a collection of Theological Colleges would become of itself a sort of standing protest against Gospel truth, and be one of the most successful methods ever imagined of holding it up to the contempt and ridicule of flagitious men. But, if we take the matter still more closely, we shall find that the discipline and order of the affiliated Colleges could never be made to harmonize with those of the University of Toronto, and more especially with that belonging to the Church of England.

As a Theological College, its inmates must religiously observe all the fasts and festivals of the Church, the solemnity of Lent, the regular daily services of Passion Week and Whitsun Week, with all of which the University would fail to sympathize or provide for, by any change of discipline or attendance. So that, through the whole year, violence would be done, even by the common proceedings of the University, to our religious feelings, and our most august forms of worship. It should also be remembered that such affiliated Colleges are not essential parts of the University, but merely accidental appendages, without which, destitute as they are of all power and authority, the University can proceed as well as with them. Again, the Degrees in Divinity would seem without value, inasmuch as they would be conferred by a petty College of two or three persons, and be felt insignificant when compared to the degrees in Arts conferred by the University itself. Besides, every sect may have its College, or apology for a College, and thus a public sanction be given to all opinions, however mischievous and contradictory, and we should have Socinian, Mormonite, and Swedenburgean Doctors in Divinity, a result which would bring all such degrees into utter con-

tempt. In fine, the very fact of the Church affiliating its College with such a University would indicate a tacit consent to its irreligious principles; hence nothing is left to the honest and sincere of all Christian denominations but to fly from the unclean thing.

How is it in the great public schools in England, such as Eton, Harrow, Winchester, and Rugby—all of which are identical as regards habits of life, studies, and intellectual characteristics, and still more especially as to personal decorum, Christian morality, and the pious observances enjoined by the Holy Scriptures? Look at the stirring sermons of the late Dr. Arnold of Rugby, and more recently, those of Dr. Moberly the present Head Master of Winchester, and of Dr. Vaughan of Harrow, and reflect on the labours and anxiety of these eminent men, not only to advance their pupils in scholastic attainments, but above all to make them feel, from their first entrance into life, that they are born for eternity. From this moral training they proceed to the University, where they are placed under the same religious supervision and instruction till they take their degrees and commence their different professions. Now if we reflect that the world, its dangers, its seductions, its menaces and troubles must be known and met, and conquered, is it not of the utmost consequence that our youth should be prepared for this fiery trial by a training in heavenward lessons of faith, diligence, and obedience, and thus awaking the soul by an habitual sense of God's authority and consciousness of His presence to hopes which are never to be satisfied but in the fruition of the life to come?

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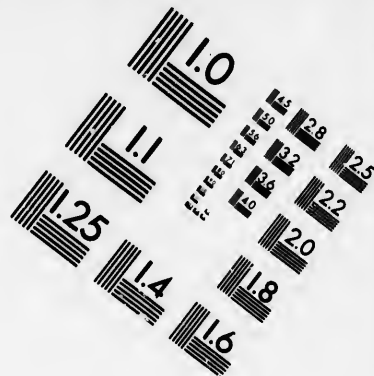
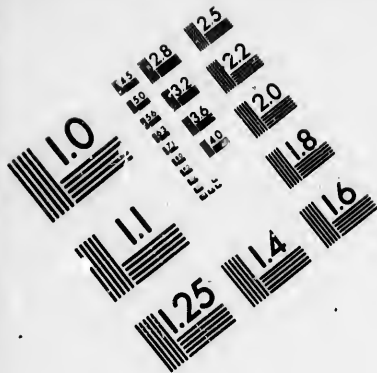
Instead of this, the University of Toronto offers us that spurious counterfeit which has sought in every age to usurp the name of Education, while flatly opposed to its true object. It is secular education; a training for this world alone, without caring for the next. It is made up of half truths perverted into falsehood; of earthly facts divorced from moral truth and religious obedience; and of a pandering to a corrupt appetite for unseasonable knowledge.

“By these characters was it marked when it began in Paradise, and these serpent features it retains—‘Your eyes shall be opened.’ There was partial truth in the words, but the truth served only to gild the delusion, and do the work of falsehood. ‘Ye shall be as gods, knowing good and evil.’ Here was intellectual progress set at variance with the will and command of God. And what were the natural effects? Misery and death. Such was secular education at its birth, and such in its main features does it still continue. May we never accept these apples of Sodom in exchange for the living truth of God’s holy word.” (u)

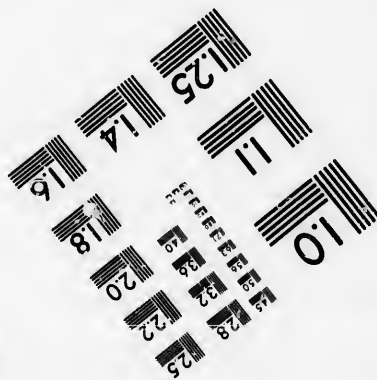
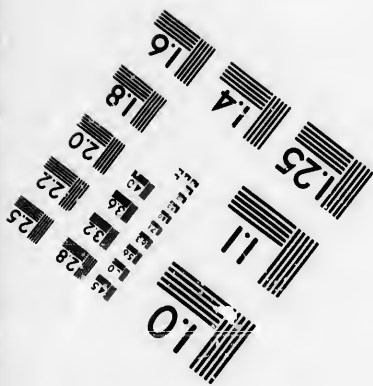
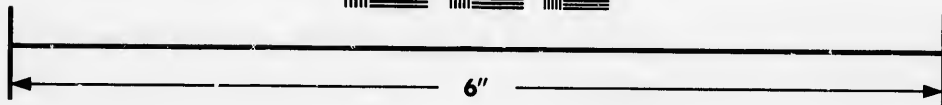
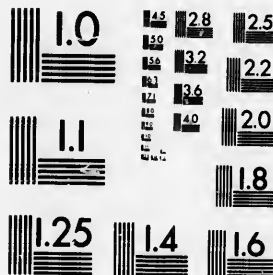
Finding that every effort to arrest the destruction of King’s College had proved unavailing, and knowing that it was impossible for the Church to recognize the institution founded on its ruin, as the only resource left to him in furtherance of the great object of his life, the Lord Bishop addressed the following pastoral to the clergy and laity of the diocese, in which there is a forcible appeal, urging them to a vigorous exertion in founding, by voluntary means, such an establishment as would answer the demand

u. Church of England Quarterly Review for July, 1850, page 3.





**IMAGE EVALUATION
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for sound religious education in every department of learning, invested with the high character of university honours, and combined with wholesome collegiate discipline:—

To the Clergy and Laity of the Diocese of Toronto:

My dear Brethren,

On the 1st day of January, 1850, the destruction of King's College as a Christian Institution was accomplished. For on that day the Act establishing the University of Toronto, by which it was suppressed, came into force.

There was, to the last, some lingering hope that a measure so pernicious would have been arrested.

It was known that inquiries had been made concerning it by statesmen of high consideration, and that it had not been formally sanctioned by the Imperial Government late in October. But no effectual impediment has yet intervened; and for a time, at least, the experiment of a University from which the worship of God is excluded, is to be tried in Upper Canada,—I say, for a time, because it is scarcely credible that such an institution can be long suffered in a Christian country, or if, unhappily, suffered, that it can prosper.

Deprived of her University, what is the Church to do? She has now no seminary at which to give a liberal education to her youth. What is enjoyed by all the other large denominations in the Province is denied to her.

Is she to sit down contented with her theological school at Cobourg, and leave her children to perish for lack of spiritual knowledge? Or is she to extend its provisions, and form it into a university capable of imparting a full course of liberal instruction, carefully founded on a religious basis, as has been the case in all seminaries of learning among Christian nations since the ascension of our Lord? Happily the solution of this question offers no difficulty. It is the bounden duty of the Church, and of every one of her baptized children, as they value the gifts conferred upon them in that holy sacrament, to come forward at this crisis, in the name of God their Saviour, to stay the plague which this, as it has done other lands, with darkness and guilt, and to honour His holy name. Here the faithful Christian cannot halt between two opinions: the whole revelation of God tells him that religion ought to form the sum and substance of education, and that whatever other branches of knowledge may be introduced, they must be made subservient to the one thing needful, and sanctified by its purifying influence.

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The sacrifices and offerings of Cain and Abel shew that they had been instructed by their parents in religion, and to worship God in the most acceptable manner. Abraham taught his children the way of the Lord, and to keep his commandments, and the fruits in due time followed. Isaac, at even-tide, sought the solitude of the fields to pray. The servant of the patriarch began his journey with holy supplication, and acknowledged his success with thanksgiving and prayer.

Under the law, the Jews were commanded, in the most solemn manner, to instruct their children in the law of the Lord, that it might be continually in their mouth,—“Hear, O LORD, the Lord our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. These words shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Under the Gospel, parents are commanded to bring up their children in the nurture and admonition of the Lord; for it is only in this way that we can learn to know God and Jesus Christ, whom to know is life eternal. Moreover, we are called upon to search the Scriptures, and to be able to give an account of our faith, and a reason for the hope that is us. With what pains does St. Luke instruct Theophilus, not only writing a Gospel, but the Acts of the Apostles, for his special benefit and instruction.

Timothy, as St. Paul testifies, knew the Scriptures from a child. The holy apostle was scrupulously aware, that, in training a soul to immortality, every step must be consecrated by prayer for that blessing, without which even St. Paul's labour must be utterly vain. Hence a seat of learning devoid of, or hostile to, our common Christianity, must forfeit all title to confidence, and become the worst of all places of mental training for the children of a Christian people. “Science and literature,” said the late Dr. Arnold, “will not do for a man's main business; they must be used in subordination to a clearly perceived Christian end, and looked upon of most subordinate value. In fact the house is spiritually empty so long as the pearl of great price is not there, although it may be hung with all the decorations of earthly knowledge.”

It is surely the duty, as well as the privilege, of every Churchman in the diocese, to assist, as far as he is able, in supplying the want which the Church now feels in the destruction of her University, and which, if not supplied, will in a short time arrest the happy progress she is making through all parts of the country. Let not, then, the friends and members of the Church look for rest till proper means are found for the religious education of her

children. We have fallen, indeed, on evil times, and the storm has overtaken us, aggravated by the painful reflection that we have contributed largely, by our want of unity and consistency to bring it on ourselves; but we must not be discouraged,—for though the waters threaten to overwhelm us, we are still the children of hope. Never, perhaps, in the history of the Church, did a single case more completely prove the influence of party spirit in corrupting the heart, and warping and entangling the judgment, till it had acquired a moral obliquity, incapable of distinguishing right from wrong, truth from falsehood, than the destruction of King's College. It was succeeding with a degree of success far beyond the most sanguine expectations. In the short time of its existence, the degrees conferred were seventy-five,—the number of students, including occasional, nearly three hundred. The highest honours have been attained by Presbyterians, Congregationalists, etc., as well as by members of the Church. There were not twenty persons capable of appreciating the blessings which it was conferring on the Province who were not friendly to its continuance—a vast majority of the population were and are hostile to the principle of separating religion from education; and yet, because a small but turbulent minority declared against it, a weak ministry has been found to decree its suppression, and the establishment of an institution in which no Christian can confide.

This measure is so wicked and inconsistent, that sooner or later a serious reaction will take place. Its three leading features—contempt for the people, enmity to religion, and disloyalty to their Sovereign—are each of them offensive to large and influential parties. The sentiments of the people are set at nought, to gratify the few who neither value or regard schools of learning. Religion is suppressed, and ecclesiastics proscribed, to please the enemies of property and order. And the very name of "King's College" is abolished, for fear that some attachment to the Sovereign might, in the generous minds of youth, be associated with a Royal foundation.

Such an abominable proceeding is, however, likely to be attended with something of a compensatory character. For, as God, by His over-ruling providence, brings good out of evil, so the Church—hitherto quiet, peaceable, and confiding—begins to perceive that there must be limits to her forbearance; and although she can never employ turbulence or selfish agitation even in defence of her just rights and privileges, she may with safety follow the example of the great apostles in appealing to Cæsar, and of making use of all the legal and constitutional means in her power to ward off evil, and secure for herself something of common justice.

What makes this act of unscrupulous injustice the harder to be borne is the conviction, which I think we must all feel, that

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if any one of the religious denominations in this Province, dissenting from the Church of England, had received from their Sovereign a royal charter, founding an university in connexion with their faith, and had received at the same time the free gift of an endowment for its support, any attempt by the Colonial Legislature to abrogate their charter, and to wrest from them the endowment conferred by their Sovereign, would have been promptly discountenanced by the executive government, and firmly resisted, as being unreasonable and unjust. If any had been found to make such an attempt (which assuredly the Church of England would not have done), they would have been told at once, that whatever opinions they might have formed of the policy or impolicy of the measure, the grant could not be respected, and the faith of the Sovereign maintained. And I am sure, my brethren, that neither you or I would have regretted to see those principles upheld by which alone either nations or individuals can expect long to flourish. We should have remarked, too, in such a case as I have supposed, another mortifying difference: the members of any other religious denomination whose rights had been unjustly attacked, as ours were, would not have sought a vain popularity by abandoning them; they would have been found united as one man in their defence.

But alas! the Church found the chief enemies of King's College among her own professing adherents; and under the delusion of liberalism and expediency, the twin sisters of infidelity, they betrayed the cause which they were bound by every sacred duty and right feeling to protect.

We have lately seen the government conferring on the Seminary of Montreal a property of ten times the value of King's College. How is this? The Roman Catholics demanded what they believed to be their right, and the government immediately yielded. Is it not then in the power of the Church to command the like result? Yes; when all her members breathe her spirit as one man: and not till then. This spirit will induce them to select none to represent them in the Legislative Assembly but "able men, such as fear God; men of truth, hating covetousness:" and then the Church and every denomination will have their rights, and oppression will cease from the land.

In the meantime, I propose that the Church of this Diocese, consisting of the clergy and laity, should approach our beloved Sovereign the Queen, and the Imperial Parliament, by respectful petitions for such redress in the restoration of her University, or in such other way to supply the same, as may be deemed reasonable and meet.

Should we fail in obtaining the favourable admission and acquittance of our just claims, we must in that case appeal to our fellow-Churchmen in Great Britain and Ireland; and we believe that there are many pious individuals who will come

forward with a liberality of which the last three centuries have given so many examples, to assist us in restoring the means of which we have been deprived, for the religious instruction of our youth, and their advancement in all those branches of science and literature which enter into a liberal education. Nor am I without strong hope, that, should there be obstacles to the disallowance of the Act, we shall nevertheless find among the contributors to our Church University some of the present Ministry; for there is reason to believe that few among them approve of a measure so reckless, and fewer still who do not regret that it has been adopted. Indeed, no Statute passed since the Union of the Provinces has lowered the character of the Canadian Legislature so much as that which destroys King's College. Churchmen consider it disgraceful to the country, and the indifferent pronounce it a political blunder. For as one of my most able and reverend correspondents observes,—“The Act destroying King's College is not merely a wrong, but a mockery; inasmuch as it professes to promote the best interests,—religious, moral, and intellectual,—of the people, while it yet precludes the adoption, in the University it establishes, of any ordinance whatever, in respect to religion, and even silences, by the authority of law, the public worship which up to this day had been solemnized in the Institution.”

But before we can expect success in these proceedings, it is reasonable to prove that we are ourselves in earnest by our own exertions. Besides, therefore, signing the petitions to the Queen and the two Houses of Parliament, it is hoped that the members of the Church will subscribe liberally, in money and gifts of land, as God has prospered them; and a better investment for time and eternity it is impossible to conceive.

In this way, a sufficient endowment may, without any great difficulty be effected; or at all events, so good a commencement as to encourage friendly Church members at home to increase their subscriptions.

It is true this could have been done with much greater facility a few years ago, when lands in the Colony were cheap; but who could have anticipated such a result as the destruction of a Royal Charter, and confiscation of its endowment, without any just or legal cause? or who could have imagined it necessary or becoming to stand between the bounty of the Sovereign and her people? But, even yet, a sufficient endowment in land may with active exertion be secured.

There are, it is believed, about four hundred organized townships in the diocese; and were only one lot of two hundred acres to be contributed as an average in each township, it would form an endowment of eighty thousand acres; and this, by good management, with private contributions in money, and the assistance of the two venerable societies, would become sufficient

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to enable us in a very short time to begin operations, and gradually as the property leased, to extend the University, as has been done in like cases in Europe and America.

Or, taking it otherwise: There are, I presume, about two hundred thousand adherents of the Church in Upper Canada, or forty thousand families. Now, were each family to contribute two pounds, or two acres of good land, a very handsome endowment would be the result.

But as there may be many poor, and some to whom God has not given generosity of heart, let us take one-fourth, or only ten thousand families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University, is not so great as those who have not considered the subject may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even of five thousand at once, yet we shall with God's blessing obtain more in time; and as the Institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her two hundred thousand, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?

In regard to a solid commencement, we are not left to conjecture. The spirit of the Church has already begun to move. Eight thousand pounds will be secured to the University before this meets the public eye; and I have some reason to believe that an equal amount is already set apart in England. Moreover, we shall have £1200 per annum from the Venerable Society for Propagating the Gospel in Foreign Parts, till it can be relieved by the proceeds of our own endowment, and we shall have our Theological library restored.

Hence it may be seen that we are commencing no Utopian scheme; and that a very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness.

The Church ought to do nothing by halves. Her University must comprise an entire system of education, based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught. She must also have her Eton, or Grammar School to supply her with scholars: the whole to be placed under the guidance of the Church, that her religious instruction may have no uncertain sound. We desire a University, which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. Thus the Arts and Sciences, with all that adds real embellishment to life, will be

studied with more perseverance and order for moral ends; and the faculties under such training, will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation; and all will be bound together by that pure principle of love which the Scriptures tell us is the beginning and end of our being. For this reason, we will have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after goodness as will consecrate every movement. Hence the religious principles thus developed, will prove of themselves a system of education infinitely superior to all others. Nor are we disposed to overlook academical honours, which have been ever held in the highest estimation. They emanated from the Church, and to the Church the power of conferring them of right belongs. Hence the power was transferred at the Reformation to the Sovereign, because the temporal head of the Church, and the fountain of honour within her dominions. In due time, therefore, we shall solicit a Royal Charter, that our degrees may be acknowledged in all parts of the world, and not be like those which the new Institution may attempt to confer, which will not only be corrupted by passing through an irreligious channel, but be otherwise worthless, being confined to the colony; for the 12 Victoria, cap. 82, is merely a Provincial Statute, and carries no weight nor authority beyond the Province.

The Bishop or Bishops of the diocese (for it will soon be divided) will be the visitors, that each new diocese may have an equal interest in the Institution; for established on the extensive foundation which we contemplate, it will be amply sufficient for the whole of Upper Canada.

The site will perhaps be decided upon by the Society for the Propagation of the Gospel in Foreign Parts, where it may be most central and convenient; because for a time it will have in a great measure to be supported by that venerable body.

But the site may also greatly depend on the magnitude of the contributions and donations which any particular locality may be disposed to furnish.

That nothing may be wanting on my part, it is my intention to proceed to England, should the encouragement I receive be such as I have reason to expect, and urge the prayer of our petitions to the Queen and both Houses of Parliament. When the facts of the case are fully made known, the whole nation will feel the same indignation at so flagrant an outrage on our holy religion, and the honour and dignity of the Crown, as those private friends do with whom I am already in communication on the subject; and the consequence I trust will be, that the good and pious will hasten to help us. For in England the belief is all but universal, that religion ought to be the ground-work of

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education; that its lessons should be interwoven with the whole tissue of instruction; and that its principles should direct the whole system of our lives. Nor will the lessons of religion be found less impressive by being interspersed with teaching of a different kind. The prayer of our forefathers always was, and the prayer of our universities still is, "that their learning might be sound, and their education religious."

I shall have completed my seventy-second year before I can reach London, of which more than fifty years have been spent in Upper Canada; and one of my chief objects, during all that time, was to bring King's College into active operation; and now, after more than six years of increasing prosperity, to see it destroyed by stolid ignorance and presumption, and the voice of prayer and praise banished from its halls, is a calamity not easy to bear.

I shall not rest satisfied till I have laboured to the utmost to restore the College under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument or live to behold it.

Having done all in my power, I shall acquiesce submissively to the result, whatever it may be; and I shall then, and not till then, consider my mission in this behalf ended.

I remain, my dear brethren, your affectionate Diocesan,

JOHN TORONTO.

This appeal was most nobly responded to throughout the Diocese. Meetings were held in the several parishes, at which resolutions were passed in accordance with the spirit of the Bishop's Pastoral; and active measures were adopted to obtain signatures to the petitions, which his Lordship was to take, as well as organize a system for raising an endowment fund. The following is the petition to the Queen:—

To the Queen's Most Excellent Majesty.

May it please your Majesty,—

We, your Majesty's dutiful and loyal subjects, Members of the United Church of England and Ireland in Upper Canada, humbly beg leave to represent, that His late Majesty King George the

Fourth, was graciously pleased, in the eighth year of his reign, to establish and incorporate by a Royal Charter, under the great seal of England, a College within the Province of Upper Canada for the education of youth (as the said Charter specially declared) in the principles of the Christian religion, and for their instruction in the various branches of science and literature.

That His Majesty was pleased to give to the said College the name of King's College, to confer upon it the style and privileges of an University, with power to confer degrees in Divinity and in other Faculties, and to pass statutes and by-laws for the good government and management of the said University, and especially for the performance of Divine Service therein; and that His Majesty was further pleased to provide for the adequate support of the said University, by directing a grant of land to be made for its endowment from the waste lands of the Crown in Upper Canada.

We beg leave further to represent to your Majesty, that although by this Charter the University was to be open to all without exacting any religious test from either Professors or Scholars, except as regarded the Faculty of Divinity, yet it was so far in connection with the National Church, that the members of the College Council were required to be members of that Church, and subscribe to her articles, and so were the Professors of Divinity and all Students who should take degrees in Divinity.

That some discontent having been excited in the Province, on account of these provisions, it was thought fit by his late Majesty King William the Fourth, to allow the Legislature of Upper Canada to pass an Act altering the terms of the Royal Charter in these particulars, which connected the said University exclusively with the Church of England, and especially abolishing all religious tests or qualifications, except that it was required that the members of the College Council and all the Professors to be appointed, should make a declaration that they believed in the authenticity and Divine inspiration of the Old and New Testament, and in the doctrine of the Trinity.

That under this altered Charter, King's College preserving its name and the munificent endowment granted by the Crown, was still capable of being made a seat of learning, valuable for all who can appreciate the blessing of sound religious instruction for their children: because, although the security of tests was removed, yet there was no prohibition against the establishment and continuance of a Divinity Professorship of the Church of England within the said University, and the regular celebration of Divine Service; and his Majesty King William the Fourth, when he was pleased to assent to the modification of the Charter, having especially required that that advantage should be secured to the members of the National Church; there was in fact a Divinity Professorship of the Church of England, appointed upon

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the organization of the College, during the administration of Sir Charles Bagot, whose services were continued through the whole period that the College was in successful operation, which it had been from its commencement until the first day of January last, on which day an Act of the Provincial Legislature, passed in its last Session, came into force, repealing and annulling in effect, the whole Royal Charter, by which King's College was established.

We now humbly beg leave to represent to your Majesty, that by this last Act the University, as established by Royal Charter, under the great seal of England, has been virtually abolished, its name being changed to the "University of Toronto," and its property and funds directed to be applied to the support of an Institution in which it is expressly provided by the law which creates it, that there shall be no Faculty of Divinity, nor shall there be any Professorship, Lectureship, or Teachership of Divinity in the same; that there shall be no religious test or qualification whatever, for any Scholar, Student, or Fellow, or for any person appointed to any office or employment whatever, in the same, nor shall any religious observances, according to the forms of any particular religious denomination, be imposed upon the members or officers of the said University, or any of them; that the University shall have no power to confer any degree in Divinity; and that no person shall be appointed by the Crown to any seat in the Senate, who shall be a minister, ecclesiastic or teacher, according to any form or profession of religious faith or worship whatsoever.

The foundation which had been so kindly and liberally made, by our Sovereign, for the sound, moral, and religious education of our youth, having been in this manner destroyed, your Majesty's petitioners feel that it has now become their duty to make the most strenuous efforts for founding an University or College, in which instruction in the sciences may be combined with a sound religious education; and in which the truths of Christianity, as they are held by their Church can be taught without jealousy or reserve. We do not desire to see tests imposed of such a nature as could create uneasiness among the members of the Church, and would consider the great object of religious peace and unity within the College, sufficiently secured by requiring from all who are to have any share in its government, or any duties as Professors, Teachers or Officers, to be performed within it, the declaration that they are sincere and faithful members of the United Church of England and Ireland, conforming to her liturgy; submitting to her discipline; and believing in her doctrines; and pledging themselves that their conduct shall be always in accordance with that declaration.

We entreat that your Majesty will be graciously pleased to grant your Royal Charter for the Incorporation of an University,

to be established on this clear and unequivocal principle, and to be supported by means which the members of the Church will contribute from their own resources.

The privilege which we ask has been already conceded to the members of the Church of Scotland in Upper Canada, and will not, as we humbly hope, be withheld from the members of the Church of England, composing as they do, the most numerous denomination of Christians in Upper Canada, and being behind none in devotion to your Majesty's royal person and government, in obedience to the laws, and in the proofs of a just and tolerant spirit towards all classes of their fellow-subjects.

And your Majesty's dutiful and loyal petitioners will ever pray.

(Signed,)

JOHN TORONTO ; GEORGE O'KILL STEWART, D.D., Archdeacon of Kingston ; ALEXANDER NEALE BETHUNE, Archdeacon of York ; H. J. GRASSETT, M.A., Cantab ; STEPHEN LETT, LL.D., Clerk ; J. G. D. MCKENZIE, B.A., Clerk ; ARTHUR PALMER, B.A., Clerk ; J. GAMBLE GEDDES, B.A., Clerk ; EDMUND BALDWIN, M.A., Clerk ; RICHARD MITCHELE, M.A., Clerk ; J. C. P. ESTEN ; ROBERT S. JAMESON ; EDWARD G. O'BRIEN ; W. B. ROBINSON ; THOMAS D. HARRIS ; L. MOFFATT ; J. B. ROBINSON, C. J. of Upper Canada ; J. B. MACAULAY, C.J.C.P. ; WM. H. DRAPER, J.Q.B. U. Canada ; ALEXANDER BURNSIDE ; ENOCH TURNER ; WILLIAM NATOWD, LL.D. ; LUCIUS O'BRIEN, M.D., Professor Med., Jurisprudence, Toronto University ; GEORGE CROOKSHANK ; JOHN DUGGAN ; JOHN B. ROBINSON ; M. BETLEY ; J. W. BRENT ; W. STEWART DARLING, Clerk ; JAMES GORDON ; J. BEAVEN ; THOMAS CHAMPION.

Toronto, Upper Canada, 9th April, 1850.

The petitions of which his lordship was the bearer were signed by 11,731 persons, a vast proportion of whom were heads of families (v).

Previous to his departure for England the several congregations of the city presented addresses to his Lordship in reference to his mission. That of the vestry and members of St. James's Church, which was presented by the parties whose signatures it bears in accordance with a resolution

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of the Vestry and his Lordships reply thereto, are given below: all the others were couched in terms breathing the same affectionate farewell and hopeful encouragement:

TO THE HONOURABLE AND RIGHT REVD. THE LORD BISHOP OF TORONTO.

My Lord,—The Members of the Vestry of St. James's Church, Toronto, being assembled on the eve of your Lordship's intended departure for England, take occasion in bidding you for a season a respectful and affectionate farewell, to express their deep sense of the great benefits conferred upon the Congregation of St. James's, by your Lordship's zealous and persevering efforts to promote their spiritual and temporal welfare, during the many years you have been their Rector.

They have witnessed with feelings of sincere admiration and respect, the same benevolence and energy of character, constantly displayed in a wider field since your Lordship's elevation to the See; and they perceive that these invaluable qualities have lost nothing of their force, when they see your Lordship at great personal sacrifice, proceeding to England for the purpose of advancing, by your disinterested exertions, the grand object of procuring the foundation in Upper Canada of a University, in connection with the United Church of England and Ireland.

Relying with confidence on the kind co-operation of our fellow-subjects in the United Kingdom in so good a work, we look forward with hope to the success of the Mission which your Lordship has entered upon in so noble a spirit, and we beg to assure your Lordship of our earnest prayers, that you may be spared to return in health to your Diocese, and may live to witness the happy accomplishment of the object towards which a great portion of your Lordship's valuable labours have been unceasingly directed.

(Signed)

J. B. ROBINSON,
H. J. BOULTON,

J. B. MACAULAY,
FREDERICK WIDDER.

Toronto, April 9th, 1850.

REPLY.

The kind manifestation of your affection, my dear friends, which you confer upon me in this Address, derives peculiar interest from its reference to my past labours among you, for nearly half a century, as Rector of this large Parish and Bishop of the Diocese. I may with truth say, that a happier reciproca-

tion of kind feeling and good offices, during so long a period, has seldom taken place between a pastor and his flock, and a Bishop and his people.

In regard to the Mission which takes me to England, so late in life, I am full of hope. The Church of the Diocese has responded most nobly to my appeal; and I feel persuaded that thousands and tens of thousands of warm hearts in the United Kingdom will evince the most generous sympathy in our cause, when the wrongs we have suffered are placed before them.

I bless God that the members of the Church in Upper Canada, true to the faith of their fathers, have so unanimously recorded their opinion and belief, that to separate religion from education is to betray the Truth and dishonour the Saviour. Such an avowal and so universally expressed, will not only raise the character of my Diocese throughout the Christian world, but will become a claim on the generous benevolence of our fellow-subjects, which is all but irresistible.

My blessing I leave with you; and thank you for your earnest prayers, and entreat for their continuance. Without prayer to God, we can expect no prosperous issue to our labours; but with His help we can do all things.

(Signed)

JOHN TORONTO.

On Wednesday, the 10th of April, 1850, his Lordship took his departure for Great Britain, on his important mission in the cause of Christian education.

So early as nine o'clock a considerable number of the most respectable citizens assembled on the wharf at which the steamboat for Rochester lay, a report having prevailed that his lordship was to leave at that hour. The *America*, however, waiting for the arrival of the *Eclipse* from Hamilton, did not start till near twelve o'clock.

Though fine, the morning was rather cold; but, notwithstanding a large concourse of what, without exaggeration, we may term the *élite* of Toronto and its vicinity, remained to bid adieu to one so deservedly dear to them.

His lordship, who looked remarkably well, and in excellent spirits, arrived at the wharf about eleven o'clock, and there held an extempore levee, at which were present Churchmen of all ranks,—from the Chief-Justice Robinson down to the toil-bronzed artizan,—who thronged around their good Bishop, to express their heartfelt wishes that he might be favoured with a propitious voyage and a safe return to the scene of his multiform and onerous duties.

On the sailing of the *America* his lordship was greeted with three cheers, the energy and enthusiasm of which demonstrated equally the hold which he had upon the affections of the community, and the strong sense which they entertained of the righteousness of the cause he was about to plead in the mother country. Altogether, the scene was most gratifying; and the Bishop appeared sensibly affected by the tokens of regard which accompanied his departure.

At an early period after the publication of the Bishop's Pastoral, the Vestries, at their annual meetings, passed resolutions in answer to that document. The terms of these resolutions, as well as the character of the addresses by which they were moved and supported, proved how completely the sympathy of churchmen was with the Bishop, and how zealously they were prepared to second his exertions in the establishment of the proposed University. As an example of the feeling displayed on these occasions the following extract from a speech delivered by the Hon. John Hillyard Cameron, at the meeting of St. George's Vestry is given. Speaking of the Bishop's Pastoral he said:—

"He felt that the language used in that document would be admitted by all who read it to be literally and strictly applicable—that it was indeed a feeling and a powerful appeal. It was, unhappily, not more powerful than the circumstances to which it referred were deplorable and unprecedented. Not contented with depriving the Church of England of her interest in a Royal endowment, as if the gift of a King were unworthy of the respect accorded to that of any private citizen, her enemies had consummated their injustice by taking away the very Charter of her University also. Churchmen might, perhaps, had that been left them, have felt less cause of complaint; for there was Christian piety and liberality enough in the body to furnish, if needful, another endowment; but it was hard that the result of years of toil and wisdom should be swept away in a moment, and the Church be reduced to the necessity of reconstructing from the foundation all of which they had witnessed the growth, and hoped, with God's blessing, to see the fruit also. "Down with it!—Down with it, even to the ground!" is the cry of those who would see the Church abolished, that the restraints of religion might be abolished also; of those who would see the altar overthrown because of the glory that burns upon it, and the temple destroyed because of the voice of righteousness, temperance, and judgment to come, that is heard within its walls. And who knows how soon, if present principles go unchecked, there may be seen on this continent, as the Old World has seen, Christianity trampled under foot—the "big ha' Bible" hauled in derision at the tail of an ass—and the infidel priests of an infidel generation tearing off the ecclesiastical garments, and announcing their adherence to a religion of "liberty, equality, and morality;" and another Voltaire and another Marat, fit representatives of atheism and murder, declaring the creed of the people to be,— "Death is an eternal sleep?" He felt that it was high time for the true sons of the Church to put forth their strength, and to show to their rulers that the rights of 200,000 people were not to be trampled on with impunity. The University had been liberalized, but that was not enough. The Clergy Reserves must be attacked; the Rectories denounced; and all the rights of the Church of England and her children in this colony held as things of nought. What should be held sacred, and where would confiscation stop, if neither Royal bounty nor Imperial sanction, in the most authentic act of the Legislature, could confer a title beyond the reach of assault? The Legislature had changed the character of the University—the fiat had gone forth, and the law must be obeyed; but could not the Church of England build and uphold a college of her own in Upper Canada, through the piety and munificence of her children? If the Roman Catholic and the Presbyterian and the Methodist had each a seat of learning, could the Church of England fail to establish a

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University, which should extend the blessing of a sound religious education to the remotest posterity, and out of the evil of crafty and designing men create permanent and abiding good? Education should never be separated from religion; and yet the whole system in Canada was founded upon that separation, as if the thought of prayer and praise were never to weigh with the aspirations for intellectual cultivation, and the deadening of the heart to every Christian feeling and duty were the highest object of legislation in a still professedly Christian land. It had been said that the attention of Churchmen should first be turned to the common schools—that there should the purification be commenced; but how was such a change to be effected until the lawgivers of the Province were brought to acknowledge that secular and religious instruction should go hand in hand?—He thought that we were beginning in the proper place. Let a University be established—let the youth of the Church be educated there—and they will go forth to their various avocations throughout the length and breadth of the land strong in faith, and the belief of the purity of the doctrines of their Church; and through them the people will learn and appreciate the blessings of religious education. It was but a small thing that each were called upon to do; but how much good would the aggregate effect, and a feeling would be aroused in the Province that would awake the hearts of those who had been slumbering for years, and show to the Christians of every other denomination that the members of the Church of England were no longer supine, but with the aid of the divine power were determined to labour unceasingly to obtain sound religious instruction for their children and their children's children."

A Provisional Council was appointed at a general meeting of the friends and supporters of the undertaking, and active measures were adopted to secure the co-operation of Churchmen throughout the Province, by opening subscription lists for the collection of an endowment fund. A reference to the Appendix, in which is contained a list of benefactors, will afford testimony to the prompt and liberal response which has been made to these applications. The meetings of the Council were held at stated periods, and the progress of their exertions was duly reported to the Bishop during his stay in England.

In the course of the summer of this year Drs. Hodder

and Bovell projected and organized a School of Medicine; the advertisement of the course of instruction to be pursued in which was advertised under the title of the "Upper Canada School of Medicine." With these were associated Drs. Badgley, Hallowell, Bethune and Melville. On his Lordship's return from his transatlantic journey, (v) a deputation from this School waited upon him, and tendered their services as the Medical Faculty of the projected University, should his Lordship have contemplated extending the range of education to all the liberal arts and sciences; and viewing the difficulties necessarily attending the early progress of such an undertaking, these services were offered gratuitously until the revenues of the University should be in a condition to warrant the payment of a competent remuneration. His Lordship cheerfully and readily accepted this offer, and as the usual period for the commencement of the Winter course of study had already arrived, he sanctioned the naming of a day on which the several teachers should begin the labours of the first session of the Faculty, by delivering the customary Introductory Lectures in public; His Lordship kindly promising that he would himself open the proceedings in a formal manner. Accordingly on the 7th of November, as previously announced by advertisement, the Faculty met at the Hall of the Mechanics Institute, the use of which had been very liberally granted for the occasion, and at which the public and friends of the University had been invited to attend. A most numerous and influential meeting was assembled on the occasion. At eleven o'clock, A.M., his Lordship took the chair. The

v. His Lordship arrived on the 4th of November, 1850.

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Rev. H. J. Grasset, M.A., said a selection of prayers from the Morning Service, after which His Lordship thus addressed the audience :

“ He experienced much gratification on his return to the Province, when a deputation called upon him to inform him that several gentlemen of the Medical profession wished to establish a School of Medicine, to be attached to the future Church University, the principles of which—when in operation—they were disposed to adopt; the leading principles of that Church University being, that religion should form the basis of the whole system of education, being by far the most important part of knowledge that man could attain, and that neither the advantage of individuals nor the prosperity of the State could exist unless guided by religious principles. This being the case, and considering that an efficient School of Medicine would be an advantage to the country, he felt it his duty to attend on the present occasion, and to make a few observations, which, however must be few, not having had either time or opportunity to make himself acquainted with the details; but he would observe one circumstance that established a coincidence between the gentlemen now coming forward on the present occasion and the King's College, London. He would now state to the meeting what had happened in respect of the University College in London. There had been previous complaints of the want of more moral and religious care of the medical students of that great city, that they were under no sort of discipline, exposed to all sorts of temptations and misery—and in consequence it was not to be wondered that many went wrong. This was more conspicuous in the Medical School attached to that University, and induced great numbers, as the evil was increasing rapidly, to turn their thoughts to the remedy. With that view, they added to the course of instruction at King's College, a medical department; and the result has been that King's College is now equal, if not superior, to the University College in that branch of instruction, and this has not only produced a salutary change on the students in the School of King's College, but on the Hospital students also. It would be consoling to know that in England they continue to point to religion for their best example, and even among dissenters they were fully alive to the great importance of religious instruction as inseparable from education. In all the countries in which religion was not the basis of instruction, the most melancholy results followed. They had sad experience on the continent of its fruits—they need only look to the events in France and Germany. In the former country, the result was a revolution in 1789 and again in 1848, and both France and Germany are still in a sadly distracted state, and the only way to save England from similar misfortunes would be

never to depart from those precepts which God Himself enjoined, that religion should be basis—the only ground of happiness, both here and hereafter, and that we could only hope to prosper in proportion to the prevalence of religion amongst the people. Henceforward the principle of *this, the beginning of the Church University of Canada*, would be that these gentlemen would see to the necessity of religion as the basis of instruction—that by it, they would raise the minds of their pupils—shew their care of their bodies, and lay the foundation for the welfare and happiness of their souls. He would here briefly allude to his reception in England. It was most gratifying from all quarters, save in one solitary exception, that he was attacked in a paper which he considered beneath his notice, and which, only in compliance with the wishes of friends, he should not have noticed, feeling that a life of fifty years—spent, he hoped, in the faithful service of his Maker—was the best guarantee for the purity of his motives and conduct, and he felt, if that were not sufficient to establish it, it were vain to expect to do so by means of a letter in a newspaper—for by that means a reputation could never be restored. On his arrival in England, he had addressed himself to all the Bishops, in order to ensure their aid to promote his object, and from all he had received most encouraging replies and experienced much kindness and sympathy. In fact, there was but one opinion on the object of his journey, which was, that it was one worthy the labours of a Christian Bishop. It was a satisfaction to him to find that Sir Robert Peel, (now, unfortunately, no more,) and others whom he had also seen, were fully sensible of the great injustice and hardship of the measure, which they said, could never have been countenanced in England, and which had robbed them of the fruits of years of toil and imposed their present labour upon them; but he felt pleasure in now announcing that they would begin the building in Spring, having obtained a sum which was considered sufficient to justify their doing so. Indeed his success under all circumstances was considered very gratifying. It would be so arranged that on the first of October next, the course of Instruction would be in full operation; not, certainly, on a great scale, but quite sufficient for a beginning. There would be three branches of education then ready to be entered on. Theology, Science and Classical Literature, as well as Medicine, this day begun. He expected before October to have two gentlemen of high attainments to take charge of the department of Science and Classical Instruction—having made arrangements before his departure to secure their services; and, as business increased they would be able to choose tutors, and assistants to take a share in the drudgery of the labour; for this purpose they would hereafter be supplied with persons of character and solidity, and every effort would be made to ensure the services of men to

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promote that great object, by means of which, they hoped to rescue the youth of this Province from the sad consequences resulting from the want of religious instruction, which have blighted the youth in both Germany and France." (His Lordship here sat down amid loud applause.)

At the conclusion of His Lordship's address, Dr. Badgley commenced his Lecture on Medical Jurisprudence, and was followed by Dr. Hodder on Obstetrics, Dr. Bethune on Anatomy, Dr. Hallowell on Materia Medica, Dr. Melville on Surgery, and Dr. Bovell on Medicine. These Lectures were adapted as much as the respective subjects would permit, to a popular assemblage, and were received with marked attention and interest. At their termination His Lordship again addressed a few remarks to his hearers, and terminated the proceedings by the benediction.

The following remarks of the "Church" newspaper, in reporting this meeting, afford evidence of the favourable opinion entertained of this proceeding:

On Thursday last the Lecturers of the Medical Faculty of the Church University delivered their introductory addresses, in the Mechanics' Institute. Seldom we have witnessed in Toronto a more intelligent and influential assemblage than that which filled the Hall on this deeply interesting occasion.

Seldom, if ever, has our Province witnessed a more interesting event than that which took place on that occasion. Generations yet unborn will keep that day in remembrance, connected as it is with the first operations of a University founded to counteract the infidel spirit of the age, and to combine the blessings of Science with the far more specious blessing of Christianity.

Regarding the ability displayed by the respective Lecturers, but one opinion can be entertained. Brief and popular as the addresses necessarily were, they furnished the most solid assurance that the teachers of the newly-formed School are fully competent for the effective discharge of the duties which they have undertaken; and that, under their fostering care, the reputation of the Church University will be materially advanced by its Faculty of Medicine.

On the 23rd of January, 1851, the Provisional Council passed a resolution to the effect that Mr. Kivas Tully and Messrs. Cumberland and Ridout, should be applied to for designs for the intended building, the estimated cost not to exceed £8,000. After some deliberation Mr. Tully's design was adopted by the Council, and tenders were advertized for. On the 13th of March the tender of Messrs. Metcalfe, Wilson and Forbes was accepted for the sum of £7845, and orders were given to commence the work forthwith. On Monday the 17th of March the first sod was turned; this interesting initiative act was witnessed by many friends to the cause, and was performed with solemn and impressive ceremony. The day was somewhat lowering and unpromising, but at noon the Lord Bishop accompanied by the Council, Architect, and Contractors, surrounded by those who had assembled on the ground, proceeded to the spot determined upon, when his Lordship thus addressed them:—

“Gentlemen,—We are met, according to appointment, to give the commencement to this important undertaking,—and it is our intention to confine ourselves strictly to breaking the ground, as we shall soon, if it please God, find a more fitting occasion, when we come to lay the foundation-stone, for some of those forms and ceremonies, which ancient usage has prescribed and hallowed for such occasions. It is, nevertheless, decent and becoming that we should mark the first beginning in such a manner as to convince our friends, that we are in earnest, and to prove to the careless or the indifferent that our holy Church possesses a vitality, which no earthly power can suppress.

“We may seem to those who look only to earthly and outward appearances, as a feeble band; and because we have little or no endowment, to be in danger of passing away like the summer cloud: but it is a work which has for its object the glory of God, and the extension of His kingdom; and, therefore, if we prosecute it in the right spirit, it will obtain the Divine blessing, and be sure to prosper.

“We have indeed much already for which to be thankful: the contributions of the members of the Church, both here and at home, have enabled us to contract for a noble edifice, which

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will, it is hoped, not only adorn, but become the channel of many blessings to this city and Diocese. Even already, we stand, as to worldly means and appliances, much in advance of the two great Universities in England at their commencement, whose scholars, many years after they begun the business of instruction, were so poor, as Chaucer tells us, as to be compelled to carry their own grist to the mill; and from so small a beginning, what are these Universities now? The most splendid establishments for literature and science in the world, and justly called the breasts of England; and how have they risen to this eminence?—by untiring diligence and attention to the great objects for which they were instituted,—the training up the rising generation to virtue and piety, and imbuing their minds with the sacred truths of Christianity in their purest form. The fruits are seen in the generous offerings made from age to age by grateful pupils to extend the power and usefulness of these Universities; till they are now the wonder of the world.

“And why should not we look for like results? why should we despond in this, which may be termed our day of small things? The offerings already received when our plan was deemed by the cold and thoughtless as more than imaginary, will, we trust, be increased ten-fold, now that there can be no longer any doubt of our going forward, and not only this, but our own alumni will soon arise with their gifts and offerings. They will gather round the sacred structure in which they have acquired the most precious treasures of knowledge, sacred and profane; feeling the blessedness of those holy principles by which their lives are directed, and their felicity here and hereafter secured, they will provoke one another to heap benefits upon their Alma Mater, and thus will her power of doing good be increased and her blessed influence extended through the whole Diocese.”

The Bishop then took the spade from the architect, and, having filled it with the soil, said—“We begin this work in the name of **THE FATHER**, and of **THE SON**, and of **THE HOLY GHOST**.” He then threw it into the barrow, which was soon heaped over by the Council, each throwing into it one or more spadefull: the High Sheriff of the county volunteering to be his Lordship's barrowman, wheeled it to the place of deposit.

Three cheers were then given for the Queen, three for the Bishop, and three for the prosperity of Trinity College. After the cheering, which was very hearty had subsided, the Bishop said:

“Gentlemen,—Before we separate, let me beg of you to lift up your hearts in silent prayer to Almighty God, that all who are employed in erecting this building may be preserved from accidents and dangers; and that, when completed, it may ever promote the glory of God, and the welfare of His people.”

Thus ended this simple but yet very interesting preliminary step towards the crection of Trinity College. The site which has been selected is exceedingly beautiful; and the building, when finished, will present a striking and pleasing object to vessels approaching or leaving the harbour, which it will, in a great measure, overlook.

On Wednesday April 30, the corner-stone of the Building was laid with all the solemn observances usual on such occasions, and the ceremonies were especially suitable to this particular occasion. Early in the morning the weather presented a threatening appearance; but the day proved as auspicious as could be well desired, and the sun shone brightly and cheerily during the whole of the deeply interesting and most solemn proceedings.

Shortly before one o'clock, the Bishop and a numerous body of the Clergy, amounting to about one hundred, together with the Medical Faculty, the College Council, &c., met at the residence of the Hon. Henry Sherwood, which is immediately opposite St. George's Church, and had been most kindly placed at the disposal of the Incumbent, to be used as a Vestry-room.

At one o'clock, the procession marshalled by Major G. T. Denison, proceeded to the Church in the following order:

	The Sexton.
	The Churchwardens.
The Beadle of the College	(carrying the Mace).
The Solicitor.	The Secretary.
The Architect.	The Agent.

The Council, (two and two).
 The Medical Faculty, (two and two).
 Clergy in Gowns, (two and two).
 Deacons, in surplices and hoods, (two and two).
 Rural Deans, in surplices, hoods, and stoles, (two and two).
 Organist. Conductor.
 The Rev. M. Harris. The Rev. J. Grier.
 " F. Evans. " B. Cronyn.
 The Chanter, (Rev. E. Lindsey Elwood, M.A.)
 Incumbent (Rev. Stephen Lett, LL.D.)
 Ven. Archdeacon of Kingston. Ven. Archdeacon of York.
 Domestic Chaplain and Secretary to the Lord Bishop.
 Verger.
 Chaplain. THE LORD BISHOP. Chaplain.

The arrangements in the Church were deserving of all commendation. Notwithstanding that the sacred edifice was filled with worshippers, not the slightest confusion occurred; and the several parties engaged in the business of the day were enabled to find their appropriate seats without difficulty or inconvenience.

Prayers were intoned by the Rev. E. L. Elwood, of Goderich, in a most solemn manner, the responses being given by the choir with corresponding effect. The services were by Ebdon, the Anthem by the Rev. Dr. McCaul, and the Psalms by Mr. Humphreys. The following sermon was preached by the Venerable the Archdeacon of York, and was in every point of view appropriate to the occasion.

ROMANS, xiv. 23.

"Whatsoever is not of faith, is sin."

I detach these words from the exhortation and narrative with which they are immediately connected, in order to express, in terms as brief as possible, a leading principle of Christian truth,—one upon which, as respects our own concern and action in it, the whole system of the Gospel is built. In the words of a practical commentator, (x) "Taking it in general, it is the same

x. Mathew Henry.

“with that of the Apostle, ‘Without faith it is impossible to please Him.’ Whatever we do in religion [or as religious beings], it will not turn to any good account, except we do it from a principle of faith, with a believing regard to the will of Christ as our rule, to the glory of Christ as our end, and to the righteousness of Christ as our plea.”

The principle laid down in the text is interwoven with what a great divine calls the “mother-grace” of Christianity,—justification by faith. We owe our salvation to “the kindness and love of God:” it was His grace, favour, good-will,—unmerited and unsought,—which devised and carried out this great redemption. But to render this available to ourselves, *faith* is the agent,—the hand that grasps the boon; so that it may be said, comprehensively and intelligibly, that we are “justified by faith:” thereby justified, because that is the instrument by which we lay hold on the promises, and obtain our covenant privileges as Christians.

Separated, then, from such a faith as a principle,—as the mean, and instrument, and agent by which the sacrifice of Christ, which is really the ground of our acceptance by God, can be made effectual for our redemption; separated from “faith” as a rule and direction of our work as Christians, all that we can devise or enter upon is, emphatically, “sin.” In the words of our thirteenth Article, “works done before the grace of Christ, and “the inspiration of his Spirit, are not pleasant to God, forasmuch “as they spring not of faith in Jesus Christ,—yea, rather for that “they are not done as God hath willed and commanded them to “be done, we doubt not but they have the nature of sin.”

The world has latterly abounded in experiments for bringing about moral renovations by devices and associations merely human: the present age is especially fruitful in working for moral improvement apart from direct Gospel influence and the sanctifying principle of faith. Societies are every where forming, and multiplying, for objects of temperance or charity, and even for effecting a wider obedience to single and separated commandments of God. We should not quarrel with such associations, if they worked within and under the Gospel; but this the materials of their fabric forbid. There are too many views and impressions of Gospel truth and Church authority, to allow of unanimity in adopting the rule of Christianity for such associations: men of all shades of religious opinion connect themselves with them; and agreement, therefore, in a religious view and direction of the system, is impossible. The consequence is, that to ensure harmonious action in working out the special and subordinate reform, religion,—as a formal, direct, and recognized agent,—must be discarded. The society must go on in its operations, and achieve its ends, without the Gospel as a foundation,—without faith in Christ as a positive and admitted influence.

Here, then, we are led to the text, and to the high principle it inculcates, "Whatsoever is not of faith, is sin." Dismissing religion from the ground-work and engraving, as we may say, of the whole structure, it is not only presumptuous as respects the hope or chance of success, but it is sinful, as professing to effect by mere human means and agencies what can only be fruitful at the last, and only pleasing to God at the first, by being built upon, and wrought out by, the principle and rule of Christian faith.

It is, on another ground, peculiarly sinful and disastrous; as tending, if encouraged and generally pursued, to the superseding and overthrow of Christianity altogether. The world, by this means, is presented with the show at least of a successful rival of Christianity,—with something of man's mere construction apparently capable of working out high moral reformations; of effecting the extensive eradication of evil, and the diffusion of the opposite good. The argument will come to be proposed and accepted as plausible, that every thing for really enlightening the mind and purifying the heart is attainable by such agencies; and the conclusion comes too soon to be adopted, that the system of Christianity can be laid aside as useless. Man's natural pride, too, is flattered by such a view, at the same time that an easier and less stringent method of improvement is proposed. Modern advancement in science and art,—the marvellous discoveries of recent years,—the strides which the march of intellect has of late confessedly made, have begotten too generally the opinion that there is scarcely any thing unattainable by human ingenuity and skill; and this flattering sentiment, unhappily proceeding fast to a practical independence of the Deity, easily prepares the mind for accepting the monstrous and ruinous proposition, that, for all purposes of moral renovation, the Gospel can be dispensed with. It is of little consequence that these counterfeits of truth, these hollow substitutes for God's revelations, are transient and weak in their nature,—that, like Jonah's gourd, they spring up and perish in a night; it matters not that their impressions are superficial, and that their motives and actions vary with every passing wind: there is a fascination to the senses in the show of preparation about them, and men are won by the heat and bustle of animal excitement with which they are accompanied.

But for the speciousness and presumption of this delusion, we have a short and ready answer, "Whatsoever is not of faith, is sin." And so, in better times and purer ages, thought and felt the great brotherhood of Christians. Then did the Gospel receive its becoming homage—a sanction far and wide to its exclusive power of moral sustenance and renovation. Then, in the happy words of an earnest writer, "she gave names, and methods, and ancient sanctions, and solemn order, and venerable holiness, and every quality men love and obey, to the pious bearers of spiritual and temporal aid to the ignorant and poor, as

even the many sacred titles which our streets, our gates and our bridges are still suffered to bear, do testify. She once did so combine and temper these works of benevolence with other holy employments, with frequent daily prayer, and oft-heard choral praise, that the social acts of temporal and ghostly relief seemed no separate, adventitious work, no petty craft of artificial goodness, no capricious adventure or trick of interference, but rather flowing from a something holy, natural, and complete in all its parts."—No human combination, no scheme of moral training or of intellectual culture, was without the stamp and impress of what alone can sanctify and hallow—the Word of Truth.

In the onward progress of a spirit which seeks to keep human plans and inventions distinct from high Gospel verities and influences, we cannot wonder at the divorce which of late years has been so widely effected between education and religion. Our gathering here to-day is the result of the advance of this spirit, and of its too successful encroachment upon an ancient and scriptural principle. It is a protest against the setting aside of Christian faith as the foundation and rule of every thing that concerns our work in life and our preparation for heaven.

And here the fact is not to be disguised, that this secularizing of education, this exclusion from common learning of all the influence of religion, is ascribable, in a large degree, to the lamentable divisions in the ranks of Christianity to which we have already referred. Rather than that one form of truth should be recognized, or truth in its simplicity and oneness be adopted, men would discard it altogether. The young may be instructed in every branch of learning, but the Bible, as far as public teaching is concerned, must be a sealed book: our youth may be familiarized with every modern development of science and art, but the Gospel must not reflect its light upon it, or afford its guidance where man might lead astray. This, in our common schools, is now the law of the land; and for the same reasons, and from the same impulses, it has extended to our highest seminaries of learning.

After years of persevering and undaunted struggle, in a propitious hour, a University was established; with some, though by no means a complete or satisfactory recognition of Christian truth. The word of God, at least, was not banished from its halls; the Gospel was allowed to mingle its sanctifying lessons with secular teaching; and the voice of prayer and praise was permitted to invoke a daily blessing upon the intellectual culture and the moral training. But this could not be long: the too potent spirit of religious disunion and rivalry abolished even this feeble show of respect for the majesty of truth; this could not be tolerated there in singleness or unity, and therefore it must be thrust out altogether.

Could we, my brethren, taught and trained as we have been, look with complacency on all this? Could we, having learned Christ as we have been privileged to do, be content with this marked neglect of, nay, this very trampling upon, our holy Christianity? Could we, in contemplation of the dark cloud, and repulsive chill, of infidelity, which a public infatuation had brought upon our highest hall of science, help being affected by this Gospel verity, emblazoned as it is upon the very forefront of its holy records, "Whatsoever is not of faith, is sin?" And impressed in our inmost hearts with this solemn conviction, could we, as a veritable branch of the Church of God, do otherwise than part company with an institution which has been made to yield so entirely to the clamours and influence of her enemies? Could we do otherwise than establish a College for ourselves, in which the altar of God could be prominently erected, and the blessed teaching of Christianity prominently interwoven with the lessons in science and art?—No: and with this solemn impression, the sons and daughters of the Church have responded to the appeal of our venerable Diocesan, and many a noble contribution has flowed in for the execution of this high purpose. Our earnest-minded Bishop, in prosecution of the same righteous and Christian enterprise, carried his appeal to our fatherland,—encountering the fatigues and perils of long travelling by land and by water, with all the anxieties, vexations, and disappointments with which the personal prosecution of such an appeal is wont to be attended. A good measure of success has crowned those patient and zealous endeavours; and so far has the righteous and Christian undertaking prospered, that we are permitted, by God's gracious providence, to assemble together to-day to lay the first stone of the edifice in which, while our youth are to be trained for the honourable occupation of the world's offices of trust and usefulness, they shall have that accompanying training in religious truth which is the only security for sound principle and religious dealing in the discharge of the duties of life.

We shall be told that all this advantage can be secured by the erection of some slender institution by each division of our unhappily divided Christianity, where their respective disciples shall have the opportunity of religious exercises and instruction; while at the greater hall of science,—where religion's gentle voice is not allowed to be heard,—they may pursue those studies which, in all its variety of aspects, qualify for the work of life.

But we object, my brethren, to this thrusting forth of Christianity from the temple, that she may take her abode, if she will, in porches, and corners, and alleys, where she shall be shrouded from view or buried from sight, as something to be ashamed of. No; let her assume her proper position, and occupy the highest room; let her form part of the nourishment and vitality that courses through the heart and trunk, and not be a feeble and

sickly appendage, grafted hither and thither, in unsightly variety, upon the lusty and expansive tree. Let Christianity be made to give life, and influence, and direction to the whole; and not, by this subordinate position, appear to obtain a show of consequence by alliance with a mere structure of the world.

We object to making the Gospel and the world,—the training for this life's duties and the preparation for the next,—run thus in parallel lines, asunder and distinct; with opportunity for rivalry and antagonism, for the adoption of sides, for choice of interests; but we contend for their bleeding and amalgamation, that the world may be sanctified by the Gospel,—that, while we get ourselves ready for the vocations of this life, for its trades and professions, we are mingling with those preparations the lessons that belong to the soul, and fit it for heaven. "Of old," says Bishop Jeremy Taylor, "religion was but one of the natural laws, and the instances of religion were distinct from the discourses of philosophy. Now, all the law of nature is adopted into religion, and by our love and duty to God, we are tied to do all that is reason; and the parts of our religion are but pursuances of the natural relation between God and us; and beyond all this, our natural condition is, in all senses, improved by the consequents and adherencies of this religion."

We object further to a system which would recognize the lawfulness of religious division, and strike at the foundation of the unity of the Church, in countenancing an assemblage of sects and parties, with an equality of claim and pretension, around what we are constrained to term a gorgeous temple of infidelity. We object to it, because it falsifies in practice what God hath revealed, and Christ hath prayed for, and Apostles have taught, of the oneness of truth, and the sinfulness and peril of division.

We object to it, because the aspect of unity which, from the abjuration of creed, would pervade the greater seat of learning,—when contrasted with the variety and discord of religious parties around it,—might drive many a youth from this distorted and debarred Christianity to the quiet and easy lethargy of scepticism and infidelity. We object to it, because the godly lessons which may be given in these humbler appendages to the great edifice of learning, may be insidiously or even openly controverted in the general instruction in science and art. We object to it, in a word, because the whole creation is not of *faith*; and because our firm and solemn conviction, from revelation and experience, is, that "What is not of faith, is *sin*." We dare not countenance an institution thus framed, "lest haply we should be found fighting against God."

We are sensible, my brethren, of the hastiness and even affectation which so often accompanies the comparison made between the present and past times; at the disposition that prevails unduly to exalt the days of our fathers and unreasonably to

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disparage the present times, in contemplation of the moral and religious condition of each. But with every allowance for the natural exaggeration with which this kind of comparison will be pursued, we shall none of us deny that there appears to be a growing indifference to the power of moral restraint and the might of religious influence. We are forced to lament an advancing disposition to shake off the inconveniences of all such obligations, and to give free indulgence to what the natural heart craves, or the mind prefers. Loyalty, for example, is no longer the high and binding principle that it was, but has degenerated too widely into a question of policy or expediency. Religious attachments have, in like manner, become slackened; and devotion to God's Church is too generally made dependant upon the political considerations or motives of gain. Truth is often compromised, that party may be sustained; and the order and rights of God's Church are given up, because temporal interests may suffer by honesty and consistency of adherence and defence. The Church of God thus becomes the sport and play-thing of mere worldly politicians; and its high and unchangeable truths, its solemn and sanctifying influences, are shifted about, or overshadowed, or defiled by unlawful contacts, according to the whim of parties and the supposed aggrandizement and benefit of individuals. What should stand forth in its simplicity and majesty, like a beacon light, to guide and sanctify the world, men, in their depravity and selfishness, would pull down, and erect in its room spurious and counterfeit fabrics, of every aspect and variety, to suit the contradicting opinions and changeable humours of fallible and sinful beings.

Against these false principles—against this unrighteous profanation, we, my brethren, take our stand; we testify, in the undertaking which, with the invoked blessing of Almighty God, we have commenced to-day, our high and firm resolve to stand by the truth in its purity, and to act upon the maxim, that "whatsoever is not of faith, is sin." For we know the consequence of dealing falsely or treacherously with what the word of God lays down as the rule of conduct. If we abandon the Lord and choose the side of his enemies; if we forsake faith, and take up with sin; if we adopt the world for the "good part" of truth and holiness, we may anticipate the realization to ourselves of this threatening—"Ye shall *die* in your sins." Of the fulness of the wretchedness of such an end, human tongue is incompetent to speak. If mind cannot conceive the blessedness of heaven, so neither can it comprehend the misery of hell. And between the two there is no alternative; no middle or neutral state, for the flattery of the soul in its delusion of error or sin. When weighed in the balance, at the last scrutiny, if men are found wanting, we know their destiny. Wanting faith—having discarded that as a principle and guide of life, they have cast

voluntarily away all their hope from the merits and compassion of the Saviour. They have broken the only bond, and loosened every tie, which could link them to the Redeemer, and gain for them the infinite benefits of his death and intercession. There is, therefore, nothing between them; and so, when the Saviour comes to reward his faithful followers and punish his enemies, this must be anticipated as his answer to those who have proved thus false-hearted and adversaries—"Depart from me, I never knew you."

At the conclusion of the sermon, the offertory was read by the Venerable the Archdeacon of Kingston, when about forty pounds was collected in aid of the funds of the University.

When the service were ended, the Bishop, the Clergy and the Congregation formed in procession at the western end of the Church, and proceeded thence down John Street and along Queen Street to the site of the College, in the order undermentioned:—

Beadles.
Pupils of Church Grammar School.
Principals and Assistants of Church Grammar School.
Contractors.
Clerk of the Works.
Members of the Faculties of Arts, Medicine, Law and Divinity.
The Clergy.
Yeoman Beadle.
Church University Board
Collector.
Architect. Secretary. Solicitor.
Students in Medicine.
Students in Divinity.
Professors.
Council.
Bishop's Chaplain.
Verger.

Ven. Archdeacon of Kingston THE LORD BISHOP. Ven. Archdeacon of York.

Contributors and Friends to the College on foot.
Contributors and Friends to the College in Carriages.

On its way from the Church to the grounds, several of the gentry in carriages accompanied the procession, and the footways were crowded with pedestrians. The scene was gay and animating in the extreme, and everything evinced the deep interest which the Churchmen of Toronto and the Province generally took in the event.

On entering the grounds, the procession, headed by the Bishop, proceeded to the appointed site, where a large platform had been erected, capable of accommodating many hundred persons. It was crowded with ladies anxious to witness the interesting ceremony from the commanding position which it gave them. As the procession slowly approached the spot, the scene was solemn and impressive in the extreme: and it was not until the whole body were together, that any idea could be formed of the number in attendance, which, at the time when his Lordship commenced his address, amounted to several thousand persons. So admirable were all the arrangements, that there was not a moment's pause in any of the proceedings.

On the arrival of the procession at the ground, the Lord Bishop addressed the assembly thus:

BRETHREN—

It would not be very easy for me to address you on this occasion, without briefly adverting to the fact, that, on the 23rd of April 1842, little more than nine years ago, some of us assisted at the laying the foundation stone of the University of King's College, with promising hopes and sincere prayers.

The day being exceedingly fine, and the assemblage large and brilliant, the ceremony was conducted with great solemnity and magnificence. It was, perhaps, the most imposing and interesting spectacle that had ever been seen in Upper Canada, and was hailed as the harbinger of many benefits to the colony.

But vain and fleeting are the works and hopes of men, unless the Divine blessing rest upon them. The noble seminary thus auspiciously commenced in great pomp and splendour, and from which so great results were expected, found itself immediately assailed by the foes of truth, knowledge, and order. And after maintaining a

feeble and troubled existence for little more than six years, it was wholly swept away; and so complete was the destruction, that the very name by which it had been honored was suppressed, as if religion and loyalty had deserted the Province.

But, forgetting those things that are behind and reaching forth to those things that are before, let us not be dismayed, but seek with increasing faith the divine aid in this our second and more sanctified undertaking, to raise a Christian Seminary where God's holy name may ever be blessed and praised.

To found a common seat of learning is a proud object of ambition, but to establish a College devoted to the cause of God and the diffusion of science, sound learning, and the true religion through so vast a region as Upper Canada, is one of those precious distinctions which are seldom attained, and associated in our imaginations as it must be, with so many gifts and blessings to young and old, it cannot fail to become a source of delightful reflection through life to all of us who now enjoy the privilege of being present on this happy occasion.

Feeble we may seem to the world's eye, but what Seminary in the history of literature can claim an origin so pure and holy?

Trinity College is a burst of christian benevolence, to remedy an intolerable act of injustice, and to prove that all oppression is shortsighted, and sure in God's own time to be overruled for good.

It is peculiarly the child of the Church; from her it springs, and under her wing it desires to nestle; it will breathe as she breathes, and acquire life and energy from the spiritual nourishment which she is ordained to dispense.

So soon as the buildings are completed, Trinity College will become in all her proceedings as strictly collegiate in discipline and character as the circumstances of this new country will permit; and its authorities will ever keep in view the glorious models of the Parent State, to which pure science and the Christian Faith are so much indebted. From them she will borrow a spark of that living flame by which they have been animated for so many centuries, in order that she may with God's blessing kindle similar inspirations in this Colony.

And I trust that many around me will be permitted to see Trinity College taking an honored place among the more celebrated schools of learning, and doing for Canada what Oxford and Cambridge have done for England.

Allow me, in conclusion, to congratulate you—the city of Toronto, and the whole Province—that God has put it into the hearts of Churchmen, both here and in the Mother Country, to establish this College on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

It will constitute a great Christian household, the domestic home of all who resort to it for instruction, framing them in the Christian graces, and in all sound learning, and sanctifying their knowledge,

abilities and attainments to the service of God and the welfare of their fellow-men.

And can we doubt the result of such teaching, under the blessing of our Lord and Saviour? Has he not made us a little lower than the angels, and promised us a house not made with hands, eternal in the heavens, and has he not bestowed upon us his everlasting Gospel to be our constant guide, our tree of life to light us through this valley of the shadow of Death to a happy immortality?

It has ever been the practice of Christian believers, when undertaking any work of importance, to seek for Divine light and assistance.

Let us then in accordance with a custom so pious begin with offering our devout prayers to Almighty God for his blessing on this solemn occasion, and for his guidance and support to all those who now or hereafter may be connected with Trinity College, whose living existence this passing hour commences.

His Lordship then offered up this prayer, which was devoutly responded to by the audience.

O Almighty God, with whom was wisdom when Thou didst prepare the heavens and set a compass upon the face of the depth, look down with favour, we most humbly beseech Thee, on the work which we this day begin.

Mercifully grant unto all who are engaged therein judgment and understanding; that the labour of their hands and fruits of their counsels may tend to Thy glory, the good of Thy Church, and the well-being of this whole land.

Vouchsafe unto those who shall sojourn within the walls about to rise from this foundation, minds enlightened by Thy heavenly grace, to proceed in all their doings according to Thy will.

Teach by Thy Holy Spirit from on high those who shall here teach; and cause their instructions to agree with the truth of Thy word and the testimony of Thy Church: that by the might of Thy power, working through the frail instrumentality of men, the Faith once delivered may be handed on for ever.

Grant to those who shall here learn, docility and diligence, that they may be disciples indeed, willing from their youth to bear the yoke of Christ, and fitted by a discipline of purity and prayer to discharge the duties of those states of life which Thou hast appointed for men to walk in.

Grant that from these walls may go forth, devoted unto Thee and rightly equipped for their work, messengers of the Gospel of Peace; who shall aim, under the commission of their Saviour, to win souls unto Thee; to train their brethren by the Word and Sacraments after the pattern of their Lord; and to bring back those who err and stray into the unity of the faith and the oneness of the Body of Christ.

Grant that from these walls may go forth Physicians skilled to heal, and enabled, under Thee, to mitigate the woes which sin hath

brought upon the earth: who, in their labour for the health of the body, shall have regard also to the health of the soul, from a lively faith in Thee the Father of the Spirits of us all.

Grant that from these walls may go forth men, who, while they make the statutes and judgments of their fellow-men their study, and consult how they may establish truth and justice in the State, shall have in their hearts an abiding respect unto Thee, the Lawgiver of the worlds, and to the decrees that shall hereafter decide the eternal condition of quick and dead.

Grant that from these walls may go forth those who, while they engage in the traffic of the earth, and fulfil Thy will in effecting among men the interchange of the wide-spread gifts of Thy bounteous hand, shall know also what is the merchandize of the true riches; how to increase the gifts with which they have been entrusted to profit withal; and how to lay up treasures in heaven.

Grant, we beseech Thee, O Lord, to each and all who shall go forth hence to labour in their various vocations among their fellow-men, that, to intellects accomplished in wisdom and knowledge, they may join souls filled with a true reverence and love towards Thee; so that, as polished shafts from Thy hand, they may in all things fulfil Thy good pleasure, to the glory of Thy great name.

Grant, O Lord, that this building, about to be devoted to learning and religion, may proceed without let or hinderance, and may be to future generations the fountain, under Thee, of abundant blessings.

Visit with Thy grace, we humbly beseech Thee, those benefactors who have contributed to the furtherance of this good work; and stir up other hearts to munificence towards the undertaking on which we now enter. Cause many among the brethren to vie in zeal with those who in the times of old have founded and endowed in the land of our fathers the seats of learning dedicated to Thee and to the service of Thy Church.

And grant, O Lord, that we and our descendants to the latest generation, being preserved evermore from the hands of the spoiler, may enjoy these gifts, and pursue our course in confidence and peace.

Hear us, O Almighty God, we humbly beseech Thee, in these our supplications and prayers, for the sake of our only Mediator and Advocate, Jesus Christ; to whom, with Thee, and the Holy Ghost, the ever adorable Trinity, to whom we dedicate our work, be all honour and glory, for ever and ever. *Amen.*

A bottle containing the coins and documents intended to be placed under the stone, was then handed to the Lord Bishop by Dr. Burnside, and the Hon. Chief Justice Robinson read the inscription engraved on the brass plate, which was then cemented into its place.

THE LATIN INSCRIPTION.

123

IN. NOMINE. PATRIS. FILII. ET. SPIRITVS. SANCTI. AMEN.

IVNC. PRIMVM. LAPIDEM.
COLLEGII. SANCTAE. ET. INDIVIDVAE. TRINITATIS
APVD. TORONTO

AD. PROMOVENDVM. FIDEM. CHRISTIANAM
OMNESQVE. ARTES. LIBERALES

DESTINATI
PRIDIE. KAL. MAIAS

ANNO. SALVTIS. MDCCCLII

VICTORIA. DEI. GRATIA. FIDEI. DEFENSORE
IAM. ANNOS. QVATVORDECIM. REGNANTE

VIRO. NOBILI. JACOBO. COMITE. DE. ELGIN. ET. KINCARDINE
RES. IN. AMERICA. SEPTENTRIONALI. BRITANNICAS
VICE. REGIA. ADMINISTRANTE

POSVIT

HONORABILIS. ET. REVERENDISSIMVS. IOANNES. STRACHAN
ST.P: LLD:

EPISCOPVS. TORONTONENSIS

EXTRVITVR

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SVMPITIVS. EORVM. QVI. CVM. IN. BRITANNIA

TVM. IN. HACCE. DIOECESI

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PECVNIAS. ET. AGROS. LIBENTI. ANIMO

DEO. DEDICANTES

PRAEBVERVNT

CVI. PRAESVLL. PIO. CONSTANTI. INTENTO

VSQVE. AD. SVPREMVM. DIEM. SVVM. ELABORAVRO

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AD. EXEMPLAR. CHRISTI. ACCOMMODATIS

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IN. COLLEGII. CONCLIVM. ADSRIPTI—

VEN: G: O: STVART. ST.P: ARCHIDIAC: REGIOPOL:

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REV: H: I: GRASETT. A.M: HON: I: B: MACAVLAY

I: ARNOLD. ARM: L: MOFFATT. ARM:

HON: I: GORDON. HON: I: G: SPRAGGE

P: VANKOVGHINET. ARM: HON: R: S: JAMESON

E: M: HODDER. M.C.R: M: STRACHAN. ARM:

*A: N: MACNAB. ESQVS.

COLLEGII. FIDUCIARII

REV: H: I: GRASETT. A.M: G: GVL: ALLAN. ARM:

L: MOFFATT: ARM:

COLLEGII. VECTIGALIVS. PRAEFECTI

HON: G: CROOKSHANK. HON: GVL: ALLAN

HON: I: GORDON

T: CHAMPION. COLLEGII. SCRINIARIVS

K: TVLLY. ARCHITECTVS

I: METCALFE. A: WILSON. D: FORBES

REDEMPTORES

DEVS. INCEPTO. EVENTVM. DET. FAVSTVM

FVNDATOR. IDEM. QVI. ET. FVNDAMEN

ECCLESIAE. VNIVERSALIS

ADSIT. IIS. QVIBVS. DISCIPLINAE. CHRISTIANAE

OMNESQVE. ARTES. OPTIMAE

IN. HIS. SEDIVS. SINT. EXCOLENDAE.

Professor Hodder, M.C., read a translation of the inscription :

In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

On the 30th of April, 1851, in the Fourteenth year of the reign of VICTORIA, by the Grace of God, Queen, Defender of the Faith, and while the Right Honourable the Earl of Elgin and Kincardine was Governor-General of British North America, this Foundation Stone of Trinity College, Toronto—an Institution established for the furtherance of the Christian Religion, and all the Liberal Sciences—was laid by the Honourable and Right Reverend JOHN STRACHAN, D.D., LL.D., Bishop of Toronto.

The College, now commenced, is built through the munificence of those who, at *his* earnest instigation, both in Britain and in this Diocese, gave with willing minds, as to the Lord, gifts of money and lands, for the accomplishment of this object.

To this devoted and persevering Prelate, who, throughout an extended life, labours that the youth of Canada may at all times be trained in Christian principles, let posterity render grateful thanks.

With the Bishop, who is deservedly the first President of the College, have been associated the following, as the Council of the College:

The Ven. G. O. Stuart, D.D., LL D., Archdeacon of Kingston.
The Ven. A. N. Bethune, D.D., Archdeacon of York.
Alexander Burnside, Esq. The Hon. J. B. Robinson.
The Rev. H. J. Grasett, M.A. The Hon. J. B. Macaulay.
J. Arnold, Esq. L. Moffatt, Esq.
The Hon. J. Gordon. The Hon. J. G. Spragge.
Philip M. Vankoulnmet, Esq. The Hon. R. S. Jameson.
E. M. Hodder, M.C. J. M. Strachan, Esq.
Sir Allan N. MacNab.

TRUSTEES:

Rev. H. J. Grasett, M.A.; G. W. Allan, Esq.; L. Moffatt, Esq.

TREASURERS:

The Hon. G. Crookshank; The Hon. W. Allan; The Hon. J. Gordon.

Thos. Champion, Esq., *Secretary.*

K. Tully, *Architect.*

Metcalf, Wilson and Forbes, *Builders.*

God grant a prosperous issue to the begun labour! May He, who is at once the Founder and Foundation-stone of His Church, be ever present with those who shall, within these walls, devote themselves to Christian learning and the liberal sciences.

The Architect then handed the trowel to the Lord Bishop, and the stone having been adjusted, the Bishop said :

“ Our help is in the Name of the Lord.”

“ *Answer.* Who hath made heaven and earth.”

“ Except the Lord build the house, their labour is but lost that build it.”

Upon which his Lordship, having struck the stone three times with the mallet, said :

“ In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay this corner stone of an edifice to be here erected by the name of Trinity College, to be a place of sound learning and religious education in accordance with the principles and usages of the United Church of England and Ireland. Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all, blessed for evermore ; and in whom we have redemption through His blood, even the forgiveness of sins.”
Amen.

After laying the Corner Stone, Sir Allan Napier McNab addressed the Lord Bishop to the following effect :

MY LORD BISHOP,

It affords me great satisfaction to congratulate you, and through you all the Churchmen of your extensive Diocese, upon this auspicious commencement of a work, the completion of which is ardently prayed for by all who desire the dissemination of sound religious and secular education ; combined, as on the very highest considerations they ought to be, in order that all things may work together to the glory of God, and the advancement of Christ's kingdom on earth.

The realization of their hopes must prove likewise the accomplishment of what a long, active, and useful life spent among us abundantly evince—is a great object, that *you* have for many long years devoutly and zealously laboured to effect ; I trust that the blessing of God will attend the exertions of *yourself* and *supporters* to the end, and that we have here seen laid the foundation of an Institution that shall extend its blessed influence to the latest posterity.

This is not a time, my Lord, to review the causes that have led to these renewed efforts on your part, or to recount the exertions and perseverance, through which (impelled by the highest qualities that dignify and adorn our nature,) you have won the *admiration, esteem and gratitude* of all who knows and appreciates your high merits, in the exalted and sacred office in which it has pleased

Providence to place you, for the good of this community, and the welfare of mankind—they have established you in the hearts and affections of us all; and I am sure that I only express the common feeling, when I pray that you may long enjoy health and strength to prosecute your high Christian duties with continued success. We all contemplate the happy issue of the present work, not only in its construction, but still more in its efficient operation, as of vital importance to the prosperity and well being of the members of our Church in particular, and also of all classes of society in general; inasmuch as whatever contributes to the one, necessarily proves beneficial to the other.

Master John Bethune, a son of the Venerable Archdeacon, read the Address from the Pupils of St. Paul's Church Grammar School, as follows :

Hon. et Reverendo in Christo Patri JOANNI STRACHAN, S.T.P., LL.D.
Episcopo Torontonensi.

Gratias tibi agimus, Præsul Reverendissime, quod, per comitatem tuam, nobis hodie te adire liceat. Nostram erga te observantiam profiteri volumus, tibi que, item que Provinciæ, hunc lætatum diem—hoc apud tam feliciter inceptum—gratulari.

Nos quidem, quamvis in primo ætatis stadio, Ecclesiæ veritates, historiam, instituta, præsertim Sacras Scripturas, magni æstimamus. Hæc apud nos quam plurimum valent; his incumbere, duce caro præceptore, nos delectat; ideoque doctrinam sine religione, literarum quoque famam nisi Dei gratia acedat, parvi ducimus. Optamus, igitur, et speramus fore ut in hac Academia, ejus fundamenta post tot curas tantosque labores (Deo adjuvante) jecisti, permulti erudiantur adolescentes, non minus moribus integris religiosis que quam scientia orniati, qui, cum in vita privata tum in rebus publicis capessendis, Ecclesiæ præsidium et decus evadant.

Deus O. M., nostris enixis precibus annuens, hoc sanctum opus ad felicem exitum adducat, teque ipsum multos annos, quos beata demum sequatur immortalitas, salvum atque incolumem conservet.

*E. Schola Sti. Pauli,
Apud Toronto, Frid. Kal. Maias, A. S. N., MDCCCLII.*

To which his Lordship made the following reply :

Gratulationibus vestris, Pueri carissimi, valde delector. De religione et doctrina consociandis rectissime quidem judicâstis; certe enim metuendum est ne quasi venenatum poculum fiat doctrina, nisi "antidotum suam" (ut est apud unum e nostris philosophis) religio infudisset.

Fieri non potuit quin summo dolore afficeremur quum Collegii Regalis eversionem vidissemus; in hac tamen Academia Universitatem istam, iniquissime eversam, resurgentem spectare videmur; si minus opibus florentem, auspiciis tamen sanctoribus, quoniam, erga Reginam pari fidelitate, Ecclesiæ nostræ vinclis arctioribus conjuncta erit.

Freti Dei præsidio haud quaquam debitamus quin hujus operis,— ad Dei gloriam, in Dei nomine suscepti,—felicem exitum confidenter sperare liceat. Illi, Optimo, Maximo, preces adhibeamus, ut Collegium S S Trinitatis, cum eruditionem ac scientiam—tum.

“ Quidquid habent telorum armamentaria cæli ” alumnis suis ministret.

Hoc magnopere lætor quod a præceptore vestro certior factus sim, vos quibus studiis veræ laudes comparantur, iis diligenter incumbere, iis præsertim quæ ad pietatem erga Deum, ad Dei Ecclesiam, ad hominum salutem, ad vitam sempiternam pertinent.

Hæc, Pueri carissimi, excolere pergitote, atque ut parentum, patriæ, imprimis Dei gratiam vobismet concilietis summa industria entimini. Id si feceritis, existimationis integræ in vita presenti decus parabitur, in vita futura autem immortalis gloriæ præmium (Jesûs Christi propter merita) vobis tribuetur.

The Venerable Archdeacon BETHUNE then delivered the Bidding Prayer, as follows:—

Let us pray for Christ's Holy Catholick Church, that is, for the whole congregation of Christian people dispersed throughout the world, particularly for that pure and reformed part of it to which we belong.

For all Christian Sovereigns, Princes and Governours, especially Her Most Excellent Majesty, our Sovereign Lady, Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, over all persons and in all causes within her dominions supreme:

For His Royal Highness the Prince Albert, Albert Prince of Wales, and all the Royal Family.

Pray we also for all those who bear office in this part of Her Majesty's dominions, and herein more particularly for the Governor General;

For the Ministers and Dispensers of God's Holy Word and Sacraments, whether they be the Archbishops, particularly John Bird, Lord Archbishop of this Province, or Bishops, particularly John, Lord Bishop of this Diocese, or the inferior clergy, the Priests and Deacons; for the Executive and Legislative Councils, the Judges, Magistrates and Gentry of the Province; that all these, in their several stations, may serve truly and faithfully to the honour of God

and the welfare of his people, always remembering that strict and solemn account which they must themselves one day give before the judgment seat of Christ.

And that there never may be wanting a supply of persons duly qualified to serve God, both in Church and State, let us pray for a blessing on all Seminaries of sound learning and religious education, especially the Universities of our native country; and, as in duty bound, for this religious foundation of Trinity College.

Pray we likewise for the Civil Incorporation of this City; for the Worshipful the Mayor, the Aldermen, and all that bear office in that Body.

Lastly, let us pray for all the Commons of the Province; that they may live in the true faith and fear of God, in dutiful allegiance to the Queen and in brotherly love and Christian charity one towards another. And, as we pray unto God for future mercies, so let us praise His most holy name for those we have already received; for our creation, preservation, and all the blessings of this life; but, above all, for our redemption through Christ Jesus; for the means of grace afforded us here, and for the hope of Glory hereafter.

Finally, let us praise God for all those who have departed this life in the faith of Christ, beseeching him that we may have grace so to direct our lives after their good example, that with them we may be partakers of His heavenly kingdom. These prayers and praises let us offer humbly up to the throne of Grace, in the words which Christ himself hath taught us.

Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

The services were concluded by the Rev. H. J. GRASETT, M. A., with the following Prayers:

LET US PRAY.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee: through Jesus Christ our Lord.—*Amen.*

Almighty and Everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty, to worship the Unity; we beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end.—*Amen.*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.—*Amen.*

THE BISHOP.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.—*Amen.*

CEREMONY OF INAUGURATION.

At eleven o'clock, A. M., on Thursday, the 15th January, 1852, the Morning Service of the Church was celebrated in the temporary Chapel of the College, which was filled by those who were to take part in the proceedings of the day, the friends and benefactors of the Institution, and as many as could obtain access—the passages and staircases being occupied by attentive listeners. There were also many in the Halls and other apartments of the building who were disappointed in joining in prayer and praise, from the necessarily limited accommodation afforded by the room.

The prayers were said by the Reverend Provost Whitaker.

The Reverend Professors Parry and Irving, read the Lessons.

The Anthem was taken from the Collect for the Seventh Sunday after Trinity, and was feelingly sung by the Choir of the Church of the Holy Trinity. The effect of the singing, particularly of the Jubilate, under such peculiar circumstances, was most thrilling; the heart seemed carried away by the influence of the sacred melody, and the memory of similar scenes came afresh to the mind.

The congregation then proceeded to the entrance Hall which had been very judiciously arranged for the occasion. At the north end, on the dais, sat the Lord Bishop, in full canonicals. On either side of him were placed the Council of the College, with the Reverend Provost and Professors, in their respective academicals, the Clergy in their robes, and the other College officials. Below the dais were seated the students and candidate matriculants—the rest of the space being filled by an auditory evincing the most earnest attention. Notwithstanding the severity of the weather (it being one of the coldest days during the winter), there were many ladies present.

The proceedings commenced by the Reverend The Provost calling upon the Students to sign the declaration of obedience to the rules of the College, which was in the following words:—

“I (A. B.) do hereby promise and declare that I will, with God’s help, during my residence in this College, faithfully obey the Laws thereof, and diligently attend to the studies required of me.”

The Theological Students then advanced and subscribed the Thirty-nine Articles. Each Student, after signing, withdrew to an adjacent room and put on his academical dress, and then returned to his seat.

The Rev. Professor Parry presented each Student severally to the Provost, with the following address :—

“Præsento tibi hunc juvenem, bene quod scio moratum et satis doctum, qui inter alumnos nostros recipiatur.”

The Rev. the Provost then admitted them, using the following formula :—

“Ego auctoritate mihi commissa admitto te in Collegium S. S. Trinitatis. Tu autem Deum timeto, Reginam honorato, virtutem colito. Disciplinis bonis in hos Collegio operam dato.”

The Lord Bishop rose and delivered the following address.

MY BRETHREN,—

I feel it impossible to address so respectable an audience on this occasion, auspicious as it is, without experiencing a strange mixture of painful as well as pleasing emotions, or, as the ancient Poet has expressed it, “The joy of grief.”

At laying the foundation stone of King's College about ten years ago, I declared, as I then truly felt, that it was the happiest moment of my life, and that I had been anxiously looking and working for it during more than forty years, as a consummation of the greatest importance, and which, under Divine Providence, was eminently calculated to advance the glory of God and the best interests of man.

Again, in June, 1843, I was called upon to take a prominent part in the proceedings at the opening of the same Institution for the business of Instruction, and in my address I remarked that we were assembled to celebrate an event to which many had been looking forward for nearly half a century—that it was a work of infinite value to the well-being of Canada—and the proceedings with which it was attended would henceforth become a matter of history, while the College itself would shed the most precious blessings over the whole country.

But, vain are the hopes and labours of frail mortals; it was not permitted to proceed in its useful labours. For, in a few months, it was ruthlessly assailed, and, although at that time unsuccessfully, its enemies continued their warfare and accomplished its suppression before the termination of its seventh year, just as it began to bear fruit and win its way into the affections of the people.

On the 7th of February, 1850, or about five weeks after King's College had ceased to exist, I sent a Pastoral letter to the Clergy and Laity of the Diocese, informing them that we had been deprived of King's College, the gift of our Sovereign, and that an University had been substituted in its stead, with which we could not in any

sense, as religious men, co-operate,—that it therefore was incumbent on us to sacrifice endowment rather than principle ; and, as it was impossible for us, great as the sacrifice might be, to hold connexion with an Institution essentially anti-christian, though originally bearing the honored name of its Royal Founder, George IV., and established expressly for religious purposes, it became a matter of necessity, as well as duty, to establish a University from our private resources, in close connexion with the Church to which we had the happiness to belong.

To this appeal my people nobly responded, and subscribed in money, lands, and stock in building societies, about twenty-five thousand pounds currency.

Yet, great and praise-worthy as this exertion was on the part of the Diocese, we have good reason to expect much more. For widely as the appeal was circulated, it did not reach many who would have, most willingly, contributed. Some held back on the supposition that the work was far beyond the ability of the Diocese to carry out—that it might fail after much expense had been incurred—and they did not feel satisfied to contribute towards a probable loss. Temporary inability, and other causes, prevented many friends to the object from coming forward at that time, but there was throughout one cheering circumstance—all bade us God speed.

Encouraged by what was actually done within the Diocese, and fully persuaded that much more would be done when the College was seen in successful operation, I prepared to visit England, being convinced that the cause I had to advocate could not fail to command the sympathy of all who belonged to our communion and awaken their best affections in its favour.

This step was indeed absolutely necessary, because scarcely one-fifth of the amount subscribed was in money, and which, even if paid up, was altogether insufficient to erect the requisite buildings, and lay the foundation of anything like an adequate endowment.

On the 30th of April I reached London, and lost no time in addressing letters to the Archbishops, Bishops, Clergy and Laity, Members of the Church, telling them, that under the pressure of what I felt to be a great necessity, I had ceased, for a short time, my Pastoral labours in the Diocese of Toronto, to appeal, I hoped not in vain, to their sympathy in behalf of their brethren in Upper Canada. The full explanation of the causes of my visit, my object and wants, was most favourably received, and munificent donations granted. In this the two great Church Societies and the University of Oxford took the lead. The Society for the Propagation of the Gospel in Foreign Parts voted two thousand pounds, payable by instalments of four hundred pounds per annum ; and a donation of seven acres and a half of land within the precincts of the City of Toronto, worth, at least as much more. The Society for Promoting Christian Knowledge granted three thousand ; and the University of Oxford five hundred pounds. The subscriptions from individuals throughout

England exceed four thousand pounds, in sums of tens, twenties, and fifties, up to £104, from Liverpool. One generous benefactor deserves particular notice, Charles Hampden Turner, Esquire, F. R. S., Rooks Nest Park, Surrey, who has given us the princely gift of five hundred pounds. This gentleman takes a warm interest in Upper Canada, and is the munificent supporter of all enterprises and schemes that have for their object the spiritual and temporal interests of mankind.

Had I been able to remain six or eight months longer in England to preach and to hold meetings in the large towns, and make my object more generally known, I verily believe that I should have realized more than double the amount received—but it is not too late—a fresh appeal for farther assistance may be now fairly made to our friends in the Diocese, as well as in England, who have not yet given assistance. Nor need we hesitate to lay our case before our countrymen in the United States, and claim from them their good wishes and substantial aid in building up an Institution in which they may place full confidence, for the nurture and education of their sons upon the most correct and purest principles—here they will be surrounded by a population truly English, and all they learn will be founded on a religious basis. The same may be said to our fellow-subjects in the West Indies. Their youth will here find a climate exceedingly healthy—they will, on their arrival, find themselves domesticated in a large family, under a like discipline, as to regularity and order, as distinguished the great households in England a century ago, when prayers were celebrated evening and morning, and all the Members were taught, from their earliest infancy, that the present life was only the gate-way, or introduction, to a blessed immortality.

On my return to the Diocese, on the 2nd of November, 1850, I called as many of our subscribers together as possible, and communicated to them a full account of my journey and the gratifying results, which proved, as might have been anticipated, highly satisfactory to all our friends and benefactors.

Our first pressing object was to find a suitable site for the University, and in what part of the Diocese it should be placed. A very kind message was sent from Niagara, offering a splendid donation of fifty acres of land close to the town, on which to erect the University buildings. This was a great temptation, for there is not perhaps a more eligible locality for a seat of learning in all Upper Canada—the beauty of the Town and District—its central position and comparative retirement, were much in its favour. A like offer was made from Cobourg, which also possesses many local advantages, and which had, for many years, been the seat of our Theological Seminary. Intimations were also made from Hamilton of great encouragement, should it be chosen for the seat of the Institution. But as it could only be placed in one locality, it seemed reasonable that the wishes of the subscribers, so far as it was possible to ascertain them,

should be carefully weighed. First, it appeared that the donors in England, though placing full power to determine this and every other matter respecting Trinity College, in the hands of the Bishop, expressed a desire that it should be at or near the Bishop's See, that it might enjoy the benefit of his advice and superintendence. Moreover Toronto, from its central situation, is more generally convenient for the whole diocese than any other place, and the greater portion of the amount subscribed within the Diocese was contributed by its inhabitants, much of it in the expectation, if not on the condition, that it should be at or near it. These different grounds decided the question in favour of Toronto, and to the general satisfaction, and what was very pleasing, by the different towns which had made liberal overtures for its presence.

The next step was to choose an eligible site, and after a search we had the good fortune to secure one of twenty acres, fronting Queen's Street, and commanding a view of the Lake and harbour. It is considered, by every person capable of forming a correct judgment, to be the most beautiful and convenient for the purpose that could have been selected in all the neighbourhood.

Having purchased the site, another question arose, as to building or not building for a few years, which would have been not a little perplexing had we required merely a Hall, Lecture rooms and Chapel; but as our College was to be one of residence there was no alternative, for we could not even commence till we had suitable accommodation for the Students. Proper buildings could not be found to lease, and if they had we should not only have had their rents to pay, but, in addition, the interest of the money laid out in the purchase of the site, and which would remain useless till built upon. Our only profitable course therefore was to forward the erection of the College buildings as quickly as possible.

Plans were accordingly advertised for, and contracts entered into for erecting such a portion of the one preferred as our funds would enable us to meet, postponing the remainder till our increased numbers and resources made it convenient to complete the whole.

Thus it appears that in all our proceedings we have consulted, in the most courteous and liberal manner, the feelings and wishes and opinions of our benefactors, in as far as was practicable, and the best proof of it is, that on all sides we meet with their cordial approbation.

And now that we are assembled in a large and finished portion of this splendid structure, which is allowed by all to be an ornament to the Capital and creditable to the Diocese, we may honestly congratulate ourselves and one another on the great and rapid progress which we have made in our undertaking,—and lift up our hearts in thankfulness and prayer to Almighty God that as he has so far blessed our endeavours, he will continue to bless them to the end.

Some of our supporters, living at a distance, may, no doubt, have wished to be with us in all our steps of progress, and we should have cordially hailed their presence and profited by their counsel, but this

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could not be. They are several hundreds in number, scattered over all England and Upper Canada; and, as is usual in all such cases, the burthen and responsibility of carrying out their views were, of necessity, thrown upon those who were near enough to make their attendance not particularly inconvenient. All has been publicly, and it is hoped, well done. The minutes of proceeding have at all times been open to subscribers—half the Council was named by them, and the other half by the Bishop, in his own behalf and the subscribers in England who honour him with their entire confidence.

While we were actively employed in preparing for the opening of Trinity College and the commencement of instruction, a Committee of four of the most eminent Clergymen in London were prevailed upon, at the Bishop's request, to undertake the selection of the gentlemen who were more especially to preside over, and conduct the Institution. After much trouble and many disappointments, this Committee have discharged their onerous but most important duty, in a manner highly creditable to themselves, and, it is believed, to the great benefit of the Institution. The Provost, who is also Professor of Divinity and Head of the College, the Professors of Classical Literature and of Mathematics, are now present and prepared to begin the discharge of their respective duties. They bring with them the highest testimonials, and reputations of which we may be proud, and which cannot fail of calling our infant Institution into speedy notice; but I dare not, in their presence, proceed any farther on this part of my subject.

Suffice it to say that we shall commence the business of instruction in greater efficiency than has yet been attempted in any of the British American Colonies, under five departments—Theology, Classical Literature, the Mathematical Sciences, the faculty of Law, and the faculty of Medicine, including Chemistry. All our arrangements are of the most liberal and satisfactory kind. The care bestowed in making our various appointments, whilst proving our great anxiety for the success of the College, offers a sure pledge of future watchfulness over its interests. Cherishing the hope of conferring a lasting benefit upon the Church and the country, we shall proceed with double confidence in every department; for though we make religion the basis of all our teaching, there will be no neglect of any of those secular branches of knowledge which are embraced in the most extensive and approved systems of Academical education.

Having thus brought the history of Trinity College down to the present hour, I will now, with your permission, proceed to make a few general remarks on the beneficial results which we anticipate from the discipline, training and instruction which are to be employed.

This is perhaps the more necessary because the larger portion of our young men will come to us from a distance, and it will gladden the hearts of their parents to know that, though not immediately under

their watchful eye, everything will be done to supply the place of paternal counsel and maternal tenderness.

As there is no system of education to be compared with that which is carried on at the domestic fireside, so that which in advanced years comes nearest to it, is unquestionably the next best.

Now, one of our principal objects in this Institution will be to bring back to the hearts and affections of our youth the fresh and innocent impressions of early infancy. With what deep emotions do we find the best and greatest of men recalling, in after life, the blessed influences which they imbibed under the paternal roof—the holy truths communicated and the first faint accents of prayer which a pious and tender mother whispered in their ears, invoking the protection of their God and Saviour before she kissed them and consigned them to their night's repose. On such sweet and pure recollections they delight to dwell, for at home all our best and holiest charities and affections begin, and from this centre they extend through an ever widening circle. Our desire then is to build upon this holy foundation, to form ourselves, in as far as possible, into a large household, and keep as near as may be practicable to the order and economy of a well regulated family. There will be daily and hourly intercourse between the youth and their instructors—reverence for superior age and attainments, and a prompt obedience to all their reasonable commands.

There will also be among the young men themselves an affectionate brotherhood, confidential and salutary companionship, noble resolutions, aspiring hopes, useful conversation and friendly intimacy, on terms and with an intensity which nothing but a College life will admit. But, were they scattered about and living here and there in lodgings, these advantages, great and precious as they are, would be altogether lost.

In regard to discipline, we cannot surely be required, in 1852, to shew that it is unnecessary,—on the contrary, the experience of all ages and countries points out the advantage of subjecting the passionate and enthusiastic period of youth to salutary control, as well as the great difficulty of rendering it effectual.

This difficulty it will be our endeavour to surmount—not that we hope entirely to reduce to order those who are determined to be vicious, for, to a certain degree, all plans of restraint, however judiciously carried out, will be found deficient—yet a steady and just system of control, firmly but affectionately exercised, will do much. Even residence alone, will be found highly conducive to the encouragement and preservation of correct moral conduct.

It removes many from temptation, who are too weak or timid to resist—it keeps others from vicious practices who were at first open to no higher motives:—and even where offences may have been committed, it prevents the habits of vice by the watchful supervision employed—the certainty that those who persist in evil courses will at length be discovered, condemned, disgraced and expelled.

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Moreover, it sets up and establishes, if not always the highest, yet a respectable standard of morals and behaviour, which will become purer and more elevated as they advance in life.

Let it be added, that the young gentlemen who come here, and who may, in future years, become leading men in society, as Clergymen, Lawyers, Physicians, Statesmen, Merchants and Landed Proprietors, &c., are to be subjected to this salutary vigilance and control, not in boyhood, but from sixteen to twenty-two, or during the whole of their residence at College. To be thus under a well regulated restraint for several years, during the most critical period of their lives, is an advantage of great value, and gives the surest guarantee which it is possible to obtain that they will leave the Institution with characters and attainments honourable to themselves and full of promise to their country.

On the other hand, we may rest assured, that even to young men naturally well disposed, the effects will not only be calamitous, but in many instances blast their prospects in life, if they be cast loose as it were in a large city like this, without a friend or counsellor whom they revere, without any moral discipline, left to choose their abode, and their hours and companions as they please—to attend, or not attend the worship of God, and fall a prey to every corruption.

Doubtless, in some cases, under all these disadvantages, early impressions of religion, through God's grace, may preserve them from evil, and bring them out of the fiery trial, corrected, strengthened and improved. But is this the natural result that we are entitled to expect from the total absence of vigilant supervision, discipline and control?

It would therefore seem that nothing is more likely to benefit Students than to afford them an opportunity of living together in society—of which the regular attendance upon religious ordinances, the observance of correct and gentlemanly habits, and obedience to a wholesome restraint, would form prominent features.—Thence we infer that without residence within the College, the full benefit of collegiate life and education cannot be obtained.

The facts of attending daily service in the Chapel, morning and evening,—listening to the religious lectures—dining together in the Hall—conversations on their progress in their studies—cheerfully conforming to the rules of order and regularity prescribed, will seldom fail to produce good habits; and, as we are the children of habit, we may, by God's help, gain those that are good more easily than the wicked learn such as are evil.

When we speak of education based on religion we mean, by religion, the Gospel of the Lord Jesus Christ, and that instruction in this the most important of all knowledge, shall not be confined to public worship, but shall enter largely into the studies and training of every department of the College. Thus the Students in the Arts and Sciences, as well as in Theology, must attend lectures on, the Holy Scriptures, and the doctrines and duties of Christianity, in con-

formity with the teaching of the Church of England, several times a week, and be, from time to time, examined on what they have heard and learned.

And it will be well for Students who are attached to the Law and Medical departments, though not required to reside within the walls of the College, to attend the religious instruction thus afforded them as often as possible—for such instruction is necessary to all men, to sanctify their thoughts and actions, and qualify them for a higher state of existence.

For the embodiment of the doctrines of Holy Scripture, as they have been universally received in all ages by the Catholic Church, and their adaptation to public worship and teaching, we point to the book of Common Prayer as our guide—that is the whole Prayer Book—the Creeds—the Catechism—Articles and Offices for the Holy Sacraments, &c.—but in doing this, the Church of England neither supersedes the supreme authority of the Holy Scriptures, nor adds to them, for they contain all things necessary to salvation; she merely seeks, in the most approved and certain manner, to lead us to the right understanding of the Christian Faith. Hence we find the doctrines taught by the Bible expressed, in nearly the same words in the Prayer Book, and feel assured that we are in possession of the truth. In no branch of the Catholic Church are the Scriptures so extensively used in the public services as in ours. We hold the Book of Revelation in special reverence, and no person can attend on the ministration of our Church, for any length of time, without becoming intimately acquainted with its contents.

Associated with the Book of Common Prayer, the Bible, as has been beautifully said, fits every fold of the human heart, and is felt to be God's Book. It is also felt to be man's Book, because it satisfies all our thoughts and feelings, and leads us willingly to receive it as divinely authorised, and the scheme of human and divine things which it presents as essentially true.

How comes it then, that this, the most precious of all books—the rule of faith—the light that guides to eternal life, and which, till lately, was revered by all professing Christians, is now excluded from our schools and plans of education, or only doled out in shreds and patches, and even these deprived of all vitality by the divorce of the doctrines—the sum and substance of revelation?—We answer that it is a fearful sign of the times, and of the prevalence of infidelity. It is true that some few of what are called the good and wise of this world are not unfavourable to this proceeding, because they are labouring under a delusion, and perceive not the hidden purpose of the man of sin to deprave the heart—corrupt the moral taste—and keep religion and the Holy Scriptures constantly out of view. And yet no man can open the Bible with a sincere desire to find it true, without being convinced that it is a revelation from God. Does he look for a ground of veneration—he finds it in an antiquity unrivalled. Does he search for evidences of its truth—he meets

them in the testimony of miracles and prophecy—in the ministry of men and angels—yea, even in God manifest in the flesh, blessed for ever more. Does he ask for its authority—it speaks from heaven in vision—in prophecy, directed by the Creator of all things, and the giver of every good and perfect gift. In regard to its truths, we find them lovely, sublime and holy, as God is holy. Are we anxious to know what benefits it offers—all who read it will reply with one voice, that humility, resignation, purity, order and peace—faith, hope, charity, are its blessings upon earth.

Now, if we are really sincere in our Christian profession, we ought to exert ourselves to the utmost of our power—nay at the hazard of our lives—to remove this profanation and restore the Bible to its true position in education from the first school to the highest seat of learning. But if we stand aloof and surrender our children to a system of instruction which not only excludes the Book of Life, but places it under a ban, and permit them to be fed with the husks, instead of the bread of Heaven, we are guilty of a serious offence before God and expose ourselves to his just displeasure.

In Trinity College I trust that the Bible will ever occupy its true place as containing the whole revelation of God, the source of all our hopes, and the safe foundation of all our teaching.

In turning to you, my young friends, who are now about to commence your studies in this College, time warns me to be very brief; and it is the less necessary that I should detain you on this occasion because, I trust, I shall have many opportunities of conferring with you on your duties, hopes and prospects.

Suffer me to remind you that in this College you will enjoy every facility and incentive to active exertion which you can desire—and do not forget that the spirit of the times in which we live has pronounced knowledge, power—and ignorance, degradation. Nor can the youngest among you fail to perceive that he who wastes in idleness the opportunities of early life, will lose caste in after years, and fall back from the honourable companionship of his former associates, and from the station in society which he might have claimed.

Above all, whether you pursue your studies with the view of advancing in the several professions to which you are destined, or merely for the cultivation of your minds, never omit to improve the means of regulating your moral conduct and forming your hearts. Hold fast the conviction that you are following the allotted path of duty, under the guidance and protection of One with whom is the result of all your labours, and under a deep responsibility to One with whom is no variableness neither shadow of turning.

To you whose destination is the sacred Ministry, I would say: To what nobler aim can you dedicate your faculties and acquirements than to vindicate the great principles of our common faith, and defend them from the assaults of infidelity.

Be not content with mediocrity—aspire to that eminence which has been attained by the great preachers of other ages, the honoured champions of the Protestant Faith.

LADIES AND GENTLEMEN,—This rising University has been happily named the child of the Church's adversity, because it is the offspring of unexampled oppression—a solitary plant in a thirsty land, which may yet suffer for a season, under the frown of those whose duty it is to nourish and protect it. But the God whom we serve brings good out of evil, and makes the wrath of man to praise him. We therefore take courage, and feel assured that as he has smiled upon our undertaking this far, he will bless it to the end.

In the meantime, I trust that Trinity College will henceforth be affectionately recognized by every lay and clerical member of our communion as the legitimate child of the Church, and entitled to the benefit of their protection and daily prayers.

It must have been a gratifying consummation to the Venerable Bishop's holy ambition, when concluding his eloquent speech, he looked around and saw the crowning efforts of his lifelong exertions participated in by many whose earliest intellectual culture had commenced under his own direction, over whose spiritual welfare he had so long and successfully watched—and pardonable indeed would it be, if amid the many emotions called forth by the occasion, there was a mingling of mere human gratification. Rarely has it been permitted to man thus to witness the fruits of his springtime labours brought to such ripe maturity. Nor could he who succeeded the Venerable Prelate in addressing the assemblage, have failed to participate in many of the feelings thus faintly shadowed. Side by side they stood, the master and the pupil—both having compassed the highest attainable honours in their respective professions, and sharing in the good work in hand.

The **CHIEF JUSTICE**, who was warmly received, spoke to the following effect :

MY LORD BISHOP—

You have, my Lord, from the fullness of your heart, addressed this assembly, on an occasion in which you may be supposed to feel a stronger personal interest than in any other public event of your life.

From the Venerable Archdeacon of York, and from the Reverend Provost, we shall hear with pleasure the observations suggested to

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them by a day so full of encouraging hopes for the Church of England and for this country; and I trust I shall not be thought to be assuming a part in this gratifying ceremony which does not properly belong to me, if I venture, on behalf of a large body of my fellow Churchmen in Upper Canada, to say some few things which I believe they would desire to have said, in connection with the scene before us.

And first, my Lord, I am persuaded that I speak what is uppermost in the minds of all who are around me, when I assure your Lordship of our cordial sympathy with those feelings which must possess your mind when you look upon the building in which we are assembled, and consider the occasion which has called us together within its walls.

It is but a few short months since we saw the close of an anxious and painful contest, of which I will only say that I believe that it will some day be acknowledged that it would have been no less for the advantage than the honour of this Province if it had had a different termination. Many who, under the same circumstances, would have felt not less keenly than your Lordship the disappointment of long cherished hopes, would have thought themselves well justified if they had then given way to despondency; and they would probably have left to another generation the seemingly hopeless task of endeavoring to procure for the Members of our Church in Upper Canada the means of receiving a collegiate education, in halls sanctified by the ministrations of her worship, and within which her faith should be acknowledged, and her doctrines inculcated.

It was more consistent with your Lordship's character, as exemplified in a long and most useful life, to see, in the event I have alluded to, no excuse for despondency, but rather a call for immediate and more strenuous exertion; and so promptly, and with such effect, have your efforts been made, that at this very early moment we are on the point of reaping their fruits.

It has been long ago said, in a noble spirit of philanthropy, that it ought to be the aim of every man, while passing through life, to leave behind him some enduring proof that he has not lived in vain; some useful monument of his labours, by which his name may be favourably known to future generations. We thankfully acknowledge that your Lordship, standing under the roof of Trinity College, and in the presence of its duly appointed Professors, has fully acquitted yourself of this debt to posterity, while it is at the same time our peculiar advantage to know that as failures have not deterred, so success will not slacken your services in this good cause. There is no one, we are convinced, who can be so influential as your Lordship in whatever remains to be done for placing this Institution on a secure and adequate foundation; nor is there one of whom all the friends of the Church can say, with so much reason, that they are sure his utmost exertions will, to his latest moment, be devoted to its service.

Our prayer is, that it may be permitted to your Lordship to witness, for many years to come, the growing usefulness of this seat of learning, which owes its existence to your well directed perseverance; and to assist with your countenance and advice those who have been selected to lay the foundation of its system of instruction. To these gentlemen we can readily believe that this day must be one of anxious interest; for they cannot but feel that our chief dependence is on *them*, for the success of what has been undertaken in so hopeful a spirit; while on that success must again, in a great measure, depend the satisfaction and comfort which are to attend them through the remainder of their lives.

We may be assured that those friends of your Lordship, who kindly undertook in England the very delicate and difficult task of selecting our first Professors proceeded under a deep and anxious sense of the responsibility which attended it; and that they were most solicitous to acquit themselves faithfully of the trust. As one of the College Council, appointed under the Statute, I may be permitted to say that we acknowledge ourselves to owe them a great obligation for the successful manner in which they appear to have fulfilled it.

Of the higher qualities necessary for the discharge of such duties as are to be performed here, I do not take upon myself to judge, but there are others of which I can form an opinion, and which are so far essential, that there could be no hope of success without them. Speaking in reference to these, which will be understood to include disposition, judgment, and discretion, I have sincere pleasure in stating my conviction that the learned Professors, whose duties in the Institution are to begin this day, will be found possessed of excellent qualifications for the charge they have undertaken.

They are, I believe, as fully satisfied as we can be, that in those who are relied upon for preparing the minds and dispositions of youth for the business and duties of life, moderate exertion would be no more suited to this time and country than moderate attainments; and, on the other hand, it will be satisfactory to them to feel assured, as they doubtless may, that they can in no other way so strongly recommend themselves to the friendship and confidence of the Members of the Church of England in Upper Canada, as by bringing up the youth committed to their charge, to be zealous, faithful, and undoubting Members of their Church, and firm and consistent supporters of her rights—loyal subjects of their Queen, lovers of order, cheerfully, and from principle, obeying the constituted authorities, and the laws; and just and kind in all their intercourse with their fellow subjects, of whatever class,—religious or political.

And it cannot but be most satisfactory to these Reverend Professors to reflect that, not distracted or checked by considerations of political expediency, they will be under no obligation to withhold from God any portion of what they believe to be his true and reasonable service, from deference to the dissensions, jealousies, or pre-

judices of men, but can teach sincerely, and without reserve, as they know they will be expected to do, "all things which our Church instructs" us a Christian ought to know and believe to his soul's health.

I do not for a moment imagine it to be any part of my province to offer counsel to our young friends who have just matriculated in Trinity College. They will have better and abler instructors. But, as it does sometimes happen that advice is more kindly received when it does not come attended with authority, I will venture, in a few words, to express my earnest hope that the young gentlemen who will be sent here to receive the inestimable advantage of a sound religious education, may at all times so conduct themselves as to prove to their instructors that, in regard to disposition, deportment, and moral conduct, the youth of Upper Canada stand in no disadvantageous contrast with the youth of other countries, as, it is admitted, they do not in point of natural endowments.

And, in particular, I trust they will bear constantly in mind of what consequence it is that they should be careful, no less for the sake of the College than for their own sakes, to repress all disposition to insubordination, to vicious indulgencies, or degrading habits, convinced, as they must be, that while these cannot fail to bring discredit on themselves, and the most bitter disappointment to their parents and friends, they must also prove injurious to the reputation of this College, and, in a great measure, frustrate the benevolent intentions of its founders.

It may be admitted to be true that, in the course of the liberal studies to which they will be invited within these walls they will find some instances, (though they may be few in proportion) of men in whom the light of genius will shine so brightly as to be seen, though with greatly diminished lustre, through the unlovely mists which their vices and follies throw around them; but they will also find that those who, by common consent, are spoken of as the lights of the world, and have been remembered from age to age as the benefactors of mankind, were men to whom the restraints of early discipline were never irksome,—who had no youthful excesses to repent of, or youthful extravagances to deplore, but who left the seats of learning, as they had left the parental roof, with minds uncontaminated and characters unspotted. How enviable the lives of such men, who, haunted by no reproaches for time wasted, or energies abused, or faculties perverted, can look back with grateful and affectionate remembrance on the years spent in their College, as the period when the foundation was laid of an honourable career in life, and of those Christian dispositions and principles which can best afford to them a happy immortality, and best prepared them for its enjoyment.

I have yet something to add, with your Lordship's permission, upon the condition and prospects of this Institution, not however descending to details, for which this would not be a fitting occasion.

It must have been evident to all who have duly reflected upon it, that the most formidable difficulty attending its establishment is the difficulty of proceeding gradually in such a design, on account of the necessity that exists for making the system of instruction sufficiently comprehensive from the first. Whatever preference parents might feel for the sound principle on which it is founded, it could not be expected that, in order to sustain it, they would consent to place their sons under present disadvantages, which could never afterwards be repaired. An imperfect system of education would scarcely be accepted at first, and would not be tolerated long. When we look around us we see that, in all that regards public instruction, the progress is rapidly onward. The great efforts which our Legislature has of late years made to improve and extend the system of common school education, is a highly honourable distinction of the present time. The revenue raised expressly for that object is large in proportion to the population of the Province; and the system of instruction which it supports is conducted with acknowledged ability and zeal. The many Grammar Schools, besides, which are being established throughout this portion of Canada, cannot but assist greatly in raising the standard of intellectual attainments throughout all classes of the community. It must follow as a consequence that those who are to fill the learned professions, or who are likely from their position or property to aspire to a lead in public life, will require superior qualifications. If they are to be eminent, it must be above those who will stand upon a higher level than the great bulk of the people could before attain to.

There seems then to be a strong necessity for commencing at and upon such a scale as shall be reasonably suited to the requirements of an age remarkable for its rapid advancement, and wonderful discoveries in the sciences and arts, and for the practical adaptation of those discoveries to the useful purposes of life. And besides, the pursuits of commerce have become of such increased importance, its interests so varied, its arrangements so multiplied and complicated, and the competition they give rise to so keen and so incessant, that not only a quicker application of the faculties, but a much wider range of knowledge, has become indispensable for those who are engaged in the active business of life.

The professions demand higher qualifications. Wholly new departments of science and of art have been created; old errors have been exploded, new processes and combinations adopted; what a few years ago were subjects of speculation and cautious experiment have become established facts, and engage attention and claim observance in the current transactions of the day.

The Members of the Church of England cannot, if they would, withdraw, for the sake of religious harmony and peace, into a sequestered haven, and let the great current of human affairs roll by them; they must, like others, adventure upon the waters, prepared to bear their parts, with the best equipments they can provide—

studious above all things "not to make shipwreck of their faith," and, therefore, careful to take with them the chart which is to direct their course.

Relying upon the blessing of Providence in so good a cause, the Council has concurred with the Lord Bishop in going to the limit of their means in appointing the scale on which the College is to commence its operations; and they feel it to be their peculiar good fortune that the faculties of Medicine and Law, for which they would otherwise have been at present unable to provide, will at once be placed on a highly efficient footing by the zealous services of gentlemen whose experience and talents are most favourably known.

To sustain the College in this state, and gradually to increase its efficiency, will require a hearty and very general co-operation from the Members of the Church. And why should not this be looked for?

We ought, perhaps, to congratulate ourselves that the course of events, inauspicious as it has seemed to be to the United Church of England and Ireland, has at least this effect, that it has led to the establishment of this College, for the education of her sons in perfect and unreserved communion with her faith—standing, in that respect, on a footing more entirely satisfactory than King's College did, even under its original charter.

That this principle of avowed and unreserved connection is that on which such institutions can be conducted with the best prospect of harmony and efficiency, seems to be a truth as clearly acknowledged and acted upon by the other large religious communities into which the population of this Province is divided as by us; and surely it would ill become the Church of England to be less earnest in preserving the integrity of her doctrine, and the purity of her worship.

Ours is no new faith. It is not from the Reformation that the Church of England dates her existence. We are not separated from other Christian communities in consequence of any recent adoption on our part of a doubtful interpretation of some text of scripture, or any modern scruple in regard to forms. Nothing else that we most fondly venerate—not the glorious flag of England, nor the great charter of our liberties, has, from its antiquity, so strong a claim to our devotion as our Church. It is the Church which, from age to age, the Sovereign has sworn to support; centuries have passed since holy martyrs have perished at the stake, rather than deny her doctrines; and the soil of England is hallowed by the dust of countless worthies who have sunk to their rest professing her creed, and invoking blessings on her labours, after lives illustrated by piety and learning, and devoted in the purest spirit to the welfare of mankind.

May the honour be conceded to Trinity College, in the progress of time of having produced men who, by their learning and virtues may establish as strong a claim to the grateful admiration of posterity.

The VENERABLE ARCHDEACON BETHUNE said—

MY LORD BISHOP, LADIES AND GENTLEMEN:

We have, as Christians, the peculiar comfort as well as advantage of possessing the direction of Divine Revelation in the minutest points of duty—in all the particulars that relate to the conduct of life, and to the necessary preparation for eternity. And, as a part of this benefit, it is highly important that, at a moment when even professing Christians have fallen into so great a conflict of opinion upon the subject of education, we should have the guidance of the Divine will, communicated in the Bible, as to what the training up of an immortal being should be considered to comprehend. The very admission, indeed, of our immortality should be regarded as deciding the character of the education we are to receive. Although much of it must of necessity refer to what will qualify us for the ordinary occupations of life, there should be an accompanying and habitual training for that existence which is to have no end, and the main enjoyment of which is to consist in the knowledge and love of God.

It is not necessary to explain how powerfully objects of sight and sense operate upon infirm beings, placed, as they are, in the midst of their seductions; and how likely these are, from the connected claims of present interest, to exclude the higher objects of faith. To this we are to refer the wantonness of speculation, in which mankind too commonly indulge in contemplating the claims of these respective objects; and the preference they are led to give to what is visible and present over that which is unseen and eternal. Hence the disposition, too prevalent and unhappily growing, to regulate systems of public education so as to bear exclusively upon the interests of time, and to shut out, if not the knowledge, at least the recognition of our position as immortal beings.

I have said that, amidst the doubtings and contentions which these comparative claims have begotten we are much favoured in not being left to the imperfect light of reason, or to the native prompting of the heart's affections; but that we have the benefit of a heavenly direction—the recorded injunctions and recommendations of the Church of God from the beginning. In a far distant era of its history, we are furnished with the Divine commendation of ABRAHAM'S anxiety and care in the religious instruction of his household: "I know him that he will command his children, and his household after him, and they shall *keep the way of the Lord*, to do justice and judgment." We have the same duty embodied amongst the precepts of the law as reiterated by MOSES: "And these words"—words which referred mainly to obligations to fear and serve God—"which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The royal DAVID'S injunction was, "Come, ye children, hearken unto me; *I will teach*

you the fear of the Lord." And this was the well-known advice of SOLOMON, the wisest of men: "Train up a child in the way he should go, and when he is old he will not depart from it." That the Jews so understood all this is evident from their custom, after a steady preparatory training in childhood, more completely to instruct their children in the obligations of the law at the age of twelve, because they were considered amenable to those obligations at the age of thirteen. This explains our Lord's being in the temple amongst the doctors, hearing and asking them questions, at the age of twelve; when their astonishment was expressed at his discrimination and judgment in proposing such questions, and his ability in answering them.

That our Lord designed the training of children to be correspondent under the Gospel dispensation, is sufficiently evident from these, his own words: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Our Lord's Apostles were not negligent in pressing the same duty, as their epistles to the Churches abundantly testify—containing frequently, amongst other practical exhortations, injunctions like these: "Children, obey your parents *in the Lord*, for this is right. And ye fathers, provoke not your children to wrath; but bring them up *in the nurture and admonition of the Lord.*" We know, too, that they bequeathed to their successors the same care and duty; and we are well assured, at least when Christianity was permitted to breathe from its trials of persecution, that this was a duty formally included in the responsibilities of the Church. At an early age, we are informed of the appointment of persons whose office it was to instruct the catechumens in the first principles of religion, and thereby prepare them for baptism; and, although the highest orders of ordained ministers sometimes engaged in this laudable service, we read of an order of men specifically appointed to this duty, who had never been admitted even to the lowest grade of the ministry of the Church. In corroboration of this, we find the following comparison in an early Christian writer: "The Church is like a ship; Christ is the governor; the bishop, the pilot; the presbyters, the mariners; the deacons, the chief rowers; the *catechists*, to admit passengers into the ship; to shew them the conditions they were to perform—viz., repentance, faith and new obedience, in order to their admittance into the Christian ship, the Church, in which they were to pass through this world to the kingdom of heaven." We have testimony also of the existence of schools for catechetical lectures and Christian instruction, in various branches of the Church, as early as A.D. 181; and of one at Alexandria it is specially said, that "it was a school of sacred learning from ancient custom long before." As an evidence of the connexion of these places of learning with the Church, the proper guardian and director of all learning, we observe an incidental allusion, in an ancient ecclesiastical historian, to Julian the apostate, that, "in youth he frequented the Church, *where in*

those days the schools were kept." It is recorded of Origen, one of the most learned of the early Fathers, that he entered upon his religious course in the catechetical school; and a canon of the sixth General Council of Constantinople recommends the setting up of charity schools in all country churches.

Upon the long night of spiritual darkness which followed—overclouding the truth, and well nigh excluding the pure light of the Gospel from the world—I need not here dilate; suffice it to say, that those clouds were dispersed, and, in our own maternal land at least, the beautiful structure of the visible Church was preserved in the integrity of its proportions, while the superinduced corruptions of a superstitious age were cleansed away. Yet we know full well how, in the wantonness of that young freedom, many an innovation was introduced, and many a holy usage abandoned; and how, amongst the abuses of this recovered liberty, there followed gradually the abolition or decline of many systematic and national arrangements for the maintenance of a religious education. In these latter days, to render the education of the young a mere devise of the world, bounded altogether by earthly views and interests—and so to trample under foot the regulations of the heavenly wisdom—mighty efforts have been put forth; high powers of understanding have been exerted; the craft and seduction of appeal to the grosser and more susceptible feelings of mankind have been sedulously tried. Against the strength of this warfare, Christians, duly instructed in Catholic truth and practice, have had to gird on their armour and interpose the shield of faith. A secular and selfish policy has come in like a flood against us, to overturn, if possible, all the ancient barriers set up against unbelief and ungodliness. The blighting tendency of such a system of unsanctified education cannot be denied or disputed. For grant to it the full extent of the world's boastful assertion on its behalf: grant that, in the phraseology of the mere utilitarian, knowledge is power, what more does it amount to than the ability of doing more either of good or evil than other men—but with the chances fearfully strong in favour of the evil, while no accompanying correction is furnished against the continual impulses of a corrupt nature and a seducing world?

A systematic effort, sanctioned and encouraged by parliamentary enactment, has been made in this Province to inculcate the same pre-eminence of secular learning, and the same exclusion of that which sanctifies all knowledge and renders it really beneficial to men. But it is not my province, in an address like the present, to dilate upon the character of our Common School system, nor attempt to shew the extent of infidelity and ungodly living to which, in process of time, if pursued upon its avowed principles, it must infallibly lead.* Nor need I do more than allude here to the boldness of the

* I may observe here that the present Superintendent of Education in Canada West, Dr. Ryerson, would avert this effect, if he could; but such is unquestionably the influence of the system.

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impiety which, for the upholding of such a system, would endeavour to abstract violently and in opposition to law and justice what has been formally and solemnly given to God's Church as an inalienable heritage; which would ruthlessly seize upon the endowment wisely and religiously set apart for the maintenance of the knowledge and practice of Christianity, and employ the plunder in consolidating and extending a character of education which must in the end overturn the truth of the Gospel and supersede the Scripture rule of morality. The great body of the people of this Province appear, however, to be more and more sensible of the enormity of this wickedness; and a protest has recently been expressed so boldly and unequivocally against it, that we can hardly allow ourselves to believe that any considerable number of our public men will be found daring enough to attempt its consummation. Nor need I dwell upon the reiterated attempts—at last, unhappily, successful—to strip our highest seat of learning in this Province of its religious character; nor labour to prove the absolute need of a University founded and conducted upon the principles of Christian truth. The zeal and liberality of our venerated Diocesan have provoked many to unite in this noble enterprise; and the result of his unwearied services has been the establishment of the Christian Institution of learning, on the opening of which we are permitted to offer to one another our hearty congratulations to-day.

Enterprises like this, begun and prosecuted by individual exertions and for the most part by individual liberality, must be expected to have their struggles: the achievements of a private benevolence can hardly be hoped to compare with those fostered by public patronage and aided by regal endowment. But, contemplating our auspicious beginning, we may hope for God's blessing upon the progress of the good work. Here a foundation has been laid for a liberal and scientific education; but care has been taken that a knowledge of God's word and a reverence for His commandments shall accompany, step by step, the progress of those attainments which qualify for usefulness and distinction in life. Catholic truth and Christian ethics will be interwoven with all the lessons in science and art that shall be imparted. And here, in quoting the words of an accomplished scholar and divine, Dr. Isaac Barrow, I shall best state the obligation, which rests upon every aspirant to a liberal education, to connect the study of theology with his literary pursuits:—"The study of theology (he says) enlighteneth our minds with the best knowledge concerning the most high and worthy objects, in order to the most happy end, with the firmest assurance.

"It certainly and perfectly doth inform us concerning the nature and attributes, the will and intentions, the works and providence of God.

"It fully declareth to us our own nature, our original, our designed end, our whole duty, our certain way of attaining eternal life and felicity.

"It exactly teacheth us how we should demean ourselves in all respects piously towards God, justly and charitably toward our neighbours, soberly toward ourselves, without blame in the world, with satisfaction of our conscience, with assured hope of blessed rewards.

"It proposeth those encouragements, and exhibiteth assurances of those helps, which serve potently to engage us in all good practice.

"And how (he adds) can we otherwise be so well employed, as in meditation about such things? What occupation doth nearer approach to that of the blessed angels? What heaven is there upon earth like to that of constantly feasting our minds and hearts in the contemplation of such objects."

Apart from the paramount claims of heavenly truth, which of right demands the devout attention of every baptized Christian, we can foresee the highest practical benefits to society as the result of such training. The teaching of an authorized ministry will thus, in the leading and most influential classes of society, have a kindly and well prepared soil to work upon; and the claims of our holy Church will be presented to a generation with more than an hereditary prepossession in its favour. Evangelical truth would thus be proposed to enlightened disciples; and the tenet of Apostolic Order will be embraced from no mere bias of party, but from a rational and settled conviction.

Co-operating with this faithful teaching, we shall reckon upon ardent and patient learners. In the words of the distinguished Christian scholar I have just quoted from—"To understand so many languages, which are the shells of knowledge; to comprehend so many sciences, full of various theorems and problems; to peruse so many histories of ancient and modern times; to know the world both natural and human; to be acquainted with the various inventions, inquiries, opinions, and controversies of learned men; to skill the arts of expressing our mind, and imparting our conceptions with advantage, so as to instruct or persuade others; these are works, indeed, which will exercise and strain all our faculties (our reason, our fancy, our memory), in painful study."

And here I may be permitted briefly to express my own high satisfaction in being allowed this day to resign into the hands of accomplished scholars and divines, a trust which, during a period of ten years, I have, as Diocesan Professor of Theology, laboured to discharge, though with the consciousness of many infirmities, yet with fidelity and zeal. My recent charge have become to-day members of this University; and heaven, I trust, will prosper both. Our prayer will be united and earnest, that the pure stream of "sound learning and a religious education" will issue from this University and water far and wide the waste places of our land. And it will be our prayer that Trinity College will, through all time, attest its Christian character in the successive generations of scholars that shall proceed from its walls; that the banner of its alumni will be the faith of Christ, and their watchword of duty, "Holiness to the Lord."

The Rev. PROVOST WHITTAKER spoke as follows:—

MY LORD,

In receiving from the Archdeacon of York the charge which he has so long and so successfully administered, I am reminded afresh of the responsibility which attaches to the office, on the duties of which I am now about to enter; nor can I hope, except by patient and zealous exertion, in any degree to supply the loss of his long experience both in instruction and in government.

Nor, again, if I look to those ancient institutions of the mother country, after the model of which we desire to form our own, and observe how the duties which belong to my office are there distributed among many teachers of the highest attainments in their respective departments, can I refrain from feeling and expressing the conviction that the necessity of the case alone justifies an individual in the attempt to labour in so wide a field;

*Res dura, et regni novitas nos telia cogunt
Moleri;*

and I trust that the time may not be very far distant, when an addition to the number of those who bear office in our body may enable each instructor, not to labour less, or more to consult his own ease, but to labour with greater profit and success, in a department suited to his peculiar capabilities, and more nearly commensurate with his powers.

For it cannot surely be doubted that the good of others and the improvement of their own minds is best consulted by those who are led both by inclination and by opportunity to devote themselves to some special branch of literature or of science, seeking excellence in this one department rather than a superficial acquaintance with many. This devotion to some principal study does by no means imply, as many would seem to imagine, an ignorance of other subjects; for such is the natural alliance of the different objects of intellectual enquiry, that great proficiency cannot be attained in any one department without involving, as a necessary consequence, a large acquaintance with many others; and, inasmuch as the collateral information thus acquired is acquired for a specific purpose and applied at once to its proper use, it is far more likely to be retained by the memory—to be thoroughly understood and justly appreciated—than if it had been gained, as so much barren knowledge, in a hasty and superficial survey of the department to which it belongs.

I have been induced to make these remarks because there appears to be, in the present day, a tendency to encourage the acquisition of an encyclopædic knowledge—of a knowledge, necessarily slight, of a multitude of subjects, and to question the wisdom of our forefathers in restricting the pursuits of youthful students to a more limited range. We cannot, however, doubt that they judged rightly in prescribing classical and mathematical studies alone to those who

are candidates for academical distinctions, not excluding indeed instruction in other provinces of literature and science, but, in practice, reserving this instruction for those who had already completed the appointed course of preliminary study. It cannot be doubted that both mathematical reasoning and also the investigation of the structure of language are, in themselves, most welcome exercises of the intellect; nor, again, that a sound acquaintance either with mathematics or with the classical languages prepares a man for the prosecution of studies for which he would otherwise be utterly disqualified. Moreover, when we bear in mind the early age at which students enter on their university career, and the brief period which it comprehends, it can hardly be expected that they should do more—we should rejoice if they are able to do so much—as to lay, either in mathematical or classical acquirements, a solid foundation on which to rear the superstructure of their maturer studies. The distinguished prelates and lawyers of England, distinguished as they have been also, in almost every instance, by high academical honours, may surely furnish a practical demonstration, to those who doubt the theoretical proof, of the adaptation of the system which has been so long followed in our universities at home, to the great ends which such rational institutions should subserve.

But it is time, my Lord, that I should advert to the peculiar object which your lordship and others had in view in your generous and unwearied efforts to found this College. It was your wish to establish, in the language of the bidding prayer used in our English universities, “a seminary of sound learning and religious education,” on which we might ask, without presumption, the blessing of Almighty God, “in order that there never might be wanting a supply of persons duly qualified to serve Him both in Church and State.” For God is to be served in the state as well as in the church—the layman needs religious education no less than the cleric—and our church at home would perhaps have been spared many of the losses and injuries she has experienced, had our schools maintained the religious character which was given them when they were established at the Reformation.

Every layman amongst us should surely, as a Christian, understand the evidences of the Christian faith, and, as a Churchman, the arguments for the peculiarities of doctrine and discipline which distinguish our Church from other religious bodies, in order that he may be prepared to meet both the scoffs of the infidel and the more subtle and specious objections of the separatist. Many, it is to be feared, have concluded that no apology could be offered for the truths of Christianity, only because they were not themselves qualified for being its apologists, or have witnessed with indifference assaults upon the creed or the government of our Church, only because they had never been taught to feel an intelligent interest either in Evangelical Truth or in Apostolical Order. It is to be hoped that better times are in store for us in this respect. We cannot but rejoice in

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the increased zeal which the laity are discovering for the welfare of the Church at home; and, as the foundation of this College is a signal proof that a like zeal is felt here, so it is to be hoped that the instruction given in this College may, through God's blessing, be the means of extending among the members of our Church a just appreciation of her claims and of their duties in respect of her.

But again, my Lord, it is an object of this institution, and, at the moment, its main object, to supply the Church in this province with duly qualified ministers. When we consider the vast importance of this object, we cannot but regret that we should not have the opportunity of entering on this task with means more adequate to its accomplishment; yet would we speak in the language not of regret only but also of hope, trusting that the Divine blessing will attend any efforts, however feeble, to advance so excellent a work, and that the good providence of God will in due season supply us with such aids as we at present need. Much, no doubt, may even now be effected, if zeal and diligence on the part of the instructors be met by docility and steady exertion on the part of those who learn. The brief season of preparation for the life-long labour of the Christian ministry cannot surely be too highly prized, too diligently improved. It must be remembered again and again in years to come, with pain and self-reproach, if its advantages have been neglected—with heartfelt satisfaction and thankfulness, if they have been improved. The facilities which this time of preparation offers are so peculiar—its opportunities so unlike those which men usually possess at any subsequent period of their lives, that they who are entering upon it cannot be too earnestly admonished of the priceless advantages which they enjoy—of the irrevocable hours which are rapidly escaping from their grasp. There is an Eastern proverb which says—

Shape thou thyself for use; the stone that may
Fit in the wall, will not lie by the way;

and if this be true, as no doubt it is, of the general order of God's providence in respect of His intelligent creatures—if men, who dutefully fit themselves for work, find fitting work to do—much more may we believe that He, in whom Christians are “as living stones, builded together for an habitation of God through the Spirit,” will graciously reward the faithful effort to make ourselves ready for His service, and will find a fitting place of usefulness and honour in His Church for every one who has prepared himself to occupy it. Nor is it to be forgotten, that to the well-instructed, well-furnished servant of Christ every place in His Church will be a place of usefulness and honour; that nowhere, where he is entrusted with the cure of souls, can he possibly regret any amount of diligence which he may have discovered in preparing himself for this high and arduous duty. The usefulness and honour of any station assigned to the Christian minister will be found to depend far less upon its external circumstances, than upon his own intellectual and moral

qualifications for the discharge of the momentous duties which, in his capacity as a minister and dispenser of God's Holy Word and Sacraments, must everywhere alike await him.

But, my Lord, there is another point to which it becomes me to refer, not for the purpose of enlarging on what we regard as the omissions and errors of others, but with a view to the recognition of our own duty. The foundation of this College is a solemn protest against the separation of religion from education—we have joined together again what others had put asunder—and what, as we believe, God joined together from the beginning; and, in doing this, it becomes us to acknowledge the obligation under which we live to be true to our own professions. They who advocate truth and right—especially if it be truth and right divine—must look to it that they do not this unworthily. We are drawing a line of demarcation between ourselves and others by inculcating the doctrines of the Christian faith and by offering the prayers of the Christian Church within these walls; we must be careful then that this be no mere formal distinction, but the basis of an essential difference; we must look to it that the doctrines which we acknowledge influence our practice—that our lives be answerable to our prayers. The heartfelt recognition of Christian doctrines and of the precepts which those doctrines sanction and enforce, can alone secure, on the part of the members of this institution, a discharge of their relative duties. Statutes and rules of discipline, however wisely framed, can only guard against evil in certain forms—shut out specific offences; if we would present the aspect of a Christian community, we must look to higher laws than these and reverence a higher authority, aiming at nothing less than the purity, the integrity, and the courtesy of Christian morals, setting before us no lower standard than that which the Apostle prescribes:

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

And while this duty of realizing, so far as may be, the idea of a Christian community is one which we owe, in common with those who shall succeed us here, not only to those whose piety and charity have founded this institution, but far more to Him whose good providence has prospered and perfected their efforts, a special obligation seems to lie on us, who are the first to enter these walls—the first to enjoy the resting-place which has been here provided for learning and religion. A heathen moralist has said—

“Quo semel est imbuta recens, servabit odorem
Testa diu.”

And as his maxim is no doubt true, as it is applied by himself to the character of an individual, so doubtless does it also hold good as applied to the character of a community. A society has its youth,

and the character then stamped upon it—the tone then given it—it will long retain. With us then, its first teachers and scholars, it rests to give to Trinity College its prescriptive character; to determine what shall be, in greater and in smaller particulars, its recognized standard of morals and of manners; to give a tone to the society which, if high, it may happily be difficult hereafter to lower, but which, if low, it must be doubly difficult to raise. Our duty in this regard can be fulfilled only by spontaneous action—by efforts of free-will. Every member of our society must bear in mind that with him it rests to contribute to the common welfare such services as no authority can enjoin, no discipline enforce. By unconstrained acts of deference and obedience towards superiors—of courtesy and kindness to equals and inferiors—must we give expression to those principles which should actuate us as Christian gentlemen. There are duties of imperfect obligation; instances in which we have to decide rather between the expedient and inexpedient than between the lawful and unlawful; cases in which it would be unwise or unjust to prescribe for others rules which we may yet most wisely, most justly, prescribe for ourselves; cases again in which the moral benefit of a rule depends principally, if not wholly, on its being self-imposed; and on our conduct in respect of all these must the character of this institution, not only at present but in years to come, materially depend.

While therefore our future, as members of this College, still lies before us, as yet unstained by the sins and follies which, if God help us not, must too surely mark it, let us crave that Divine assistance, by which alone we can be enabled rightly to perform our relative duties; and as each day brings with it new trials for us, new claims upon us, be it our repeated prayer to Him, “without whom nothing is strong, nothing is holy,” that He would increase and multiply upon us His mercy; that He would enable us, enjoying as we do, as members of this body, the fruits of His providential care and of the Christian liberality of others, in our respective stations therein truly and godly to serve Him, through our Lord and Saviour Jesus Christ.

DESCRIPTION OF THE BUILDING.

The building is designed in the Third Period of Pointed English Architecture, or that style which prevailed in the latter part of the fourteenth and beginning of the fifteenth centuries, when the independence of the Anglo-Catholic Church was restored and the great principles of the Reformation were promulgated, about which time Pointed Architecture, which had previously been applied to the construction of ecclesiastical edifices, was first introduced in the erection of buildings not strictly ecclesiastical; and, as the colleges of England are considered the best specimens of its introduction, it may be appropriately termed the Collegiate Style.

Pointed English Architecture, in its purity of detail, cannot be successfully applied to the construction of buildings in Canada, owing to the severity of the winters and the prevalence of heavy thunder storms during the summer months, which obliges the architect to protect his building by projecting roofs, thereby preventing the adoption of the square topped towers and battlements which form the most pleasing features of this deservedly admired style. For these and other practical reasons, a deviation from the plan of a building erected in a more temperate climate can be at once detected by the defects in its construction.

The principal difficulty therefore which the architect had to contend with was the adaptation of Pointed English Architecture to this climate, so as to combine ornament with utility and economy. In this he has been tolerably

successful, as the acknowledged beauty of the outline and the undoubted originality and applicability of the design are admitted by all those who have had an opportunity of judging of it; and it is highly gratifying to add, that this will be accomplished at an expense not much greater than would be required for an ordinary building of the same dimensions.

The portion of the building at present under contract, to be completed this year, will include the whole of the front, two hundred and fifty feet in length and fifty feet of the east and west sides, affording accommodation in the several class rooms for Divinity, Arts, Medicine, Chemistry and Natural Philosophy, and separate rooms for forty-five students, besides the Library, used at present as a Chapel, the Provost's private residence and apartments for domestics.

From the rapid favour which the institution is winning, it is already necessary to make provision for a greater number of students, and to effect this, it is proposed at present to furnish the medical department with extra-mural accommodation.

The whole building, when completed, will consist of a chapel, library, refectory, museum, class and professors' rooms for the several faculties, private residences for two professors besides the provost's, apartments for eighty students, and accommodation for domestics, enclosing a quadrangle one hundred and seventy feet by one hundred and twenty feet, to be laid out with walks and grass plots, and a fountain in the centre.

The arrangement on the south side of the quadrangle, which forms the front, consists of a centre building and wings; the west wing being the Provost's residence, with an entrance on the side, in keeping with the rest of the building.

The principal entrance will be in the centre through a handsome porch of cut-stone, and immediately over is a handsome bay window and ornamented gable to correspond with the porch. Cut-stone bay windows are also introduced in each wing, with three light lancet windows and ornamented gables, in style of the centre building. At each of the projecting angles there are octagonal and diagonal buttresses, with canopies and pinnacles, and ornamented with bosses, creepers and crockets.

The centre building is surmounted by a handsome turret, which lights the library and is also used as a belfry. There are smaller turrets on each of the wings, which, if not important features in the design, are useful in lighting the passages on the upper floor, and they will also serve as ventilators during the summer months, the sashes being constructed to open and close as may be found necessary.

The material is of white brick, made at Yorkville, near this city; the eave mouldings, pinnacles, canopies, coping and finishing round the windows and doors are of cut-stone. The stone is imported from Cleveland, in the State of Ohio, and corresponds well with the brick, being nearly of the same colour.

The roofs are covered with slate procured from Whitehall, on Lake Chanplain; and the external work throughout is finished of the most substantial and durable materials, no perishable substance having been used, except in cases where it could not be well avoided without incurring considerable additional expense.

On the ground floor or first story, which ranges from nine to twelve feet in height, there are fifty apartments—four class rooms, twenty-two by twenty-one; twelve professors' rooms, twenty-one by twelve; matron's and servants' apartments, and a large room, fifty by thirty.

On the principal floor or second story, which ranges from ten to twelve feet in height, there are about sixty apartments, including the entrance hall, thirty by twenty-four; refectory and museum, forty-five by twenty-nine feet each; pathological museum, twenty-nine by fourteen; medical theatre, thirty-seven by twenty-nine; four class rooms, twenty-eight by twenty; five professors' rooms, twenty-two by twelve; waiting rooms and students' apartments. These rooms are comfortable, and separately warmed in winter.

On the one pair floor or third story, which ranges from nine to twelve feet in height, there are about seventy apartments, including the library, which is at present used as the chapel, forty-six by twenty-four; non-resident professors' private rooms, and students' apartments, ranging in size from eighteen by twelve to eleven feet square.

The whole of the apartments are not equally well lighted, although ventilated and capable of being well warmed, the majority of the rooms being provided with fire-places. The foundations throughout are well drained, and arrangements are being made with the Water Work's Company to supply the building, the water being procured at present from a well on the premises. As it is intended to complete the terrace wall, which is elevated about five feet from the surface and extending across the front and a short distance along the sides, it will give an appearance of additional height to the building, besides affording an agreeable promenade to the students. The necessary improvements in this respect will be undertaken as soon as sufficient funds can be appropriated for that purpose.

In conclusion we would remark, that, when the difficulties which had to be encountered and the short space of time allowed for designing and completing the building are

considered, the whole has been accomplished in a very satisfactory and creditable manner; and, we would further add, that in historical connection, general effect, arrangement and architectural detail, the Trinity College building will remind the connoisseur more of the "Old Country" than any other building heretofore erected in Canada.

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PROVISIONAL STATUTES,

UNTIL THE OBTAINING OF THE CHARTER:

I. OF THE PROVOST, PROFESSORS, ETC.

1. The Head of Trinity College shall be styled "The Provost of Trinity College."

2. The Provost shall be a Clergyman, in Holy Orders, of the United Church of England and Ireland.

3. The Provost for the time being shall be the Professor of Divinity in the said College.

4. There shall be also for the present in the said College a Professor of Classics and a Professor of Mathematics.

5. Every Professor of Arts or Faculties in the said College shall be a member of the Established Church of England and Ireland, and shall, upon his admission to office, sign and subscribe the Thirty-nine Articles of Religion, as declared and set forth in the Book of Common Prayer, and the three articles of the Thirty-sixth Canon.

6. Such and so many Professors in different Arts and Faculties in the said College, as shall from time to time be deemed necessary or expedient, shall be appointed by the Bishop of the Diocese of Toronto for the time being, or by the Bishop for the time being of the Diocese in which the City of Toronto may be situated; and in case of any division or divisions of the present Diocese of Toronto, then by the Bishops of the several Dioceses into which the present Diocese of Toronto shall be divided; provided that, in the event of an equality of votes, the senior Bishop, according to the date of consecration, shall have a second or casting vote.

7. When the office of any Professor shall become vacant by death or resignation, or by removal from office, the vacancy shall be supplied by an appointment to be made by the same authority and in like manner as in case of an original appointment.

8. The Provost of the said College, or any Professor therein, shall be liable to be removed by the Bishop of Toronto for the time being, or by the Bishop for the time being of the Diocese within which the city of Toronto may be situated; and in case of any division or divisions of the present Diocese of Toronto, then by the Bishops of the several Dioceses into which the present Diocese of Toronto shall be divided; provided that, when the votes shall be equal, the senior Bishop, according to the date of consecration, shall have a second or casting vote; and provided also, that every such removal shall be by instrument, under the hand and seal, or hands and seals, of the Bishop or Bishops consenting to the same, which shall express the cause of such removal.

9. The duties of the Provost and of the several Professors shall be such as shall from time to time be declared by the Statutes, Orders and Regulations of the College Council.

10. But no Rule, Statute or Ordinance shall be made or framed by the College Council, excepting only such as shall be proposed for the consideration of the said Council by the Bishop of the Diocese of Toronto.

11. And the said Bishop shall be required to consult the Provost of Trinity College and one of the Senior Lay Members of the College Council respecting all Statutes, Rules and Ordinances to be proposed by him to the Council for their deliberation.

12. The Provost and others the Professors, who may be appointed Members of the College Council, shall rank before the other Members of the Council, and shall take rank among themselves in the Council according to the date of their appointment as Members of the Council.

13. The Bishop of Toronto for the time being shall preside at all meetings of the Council which he may deem it necessary or expedient to attend; and, in his absence, the Provost of Trinity College shall preside at all such meetings; and, in the absence of the Provost, then the Senior Member of the Council present shall preside.

14. The Provost shall reside in the College; and it shall be his duty to admit Students, to see that the Statutes, Rules and Regulations of the College be faithfully observed; to enforce discipline; to order and preside over College Exercises; to have an active inspection over all the internal affairs of the College, and to regulate the inferior officers and servants.

15. In the absence of the Provost, or during the vacancy of the office, the Senior Professor in Arts shall have the powers and perform the duties of the Provost.

16. The Senior Professor in Arts shall assist the Provost, when called upon, in the performance of the duties above prescribed.

17. It shall be the duty of the Professors respectively to carry on the course of instruction prescribed by the College Council; and, for the enforcement of discipline, they shall have power to punish students by imposition, or by confinement to the College grounds.

18. Lecturers and Teachers in particular branches of education may be appointed from time to time by the College Council, who shall regulate their duties and emoluments.

II. OF THE BURSAR.

19. The Bursar, who shall also be the Secretary, shall be appointed by the College Council; and, for the faithful performance of his duties, he shall give security to the satisfaction of the said Council.

It shall be his office to keep the College accounts, to inspect and take care of the building, and report repairs to the Trustees; to have an immediate charge of the moveable property, and to superintend

the Steward and inferior officers under the direction of the Provost ; he shall account to the Council at the last meeting of Council in each Term. His accounts shall also at all times be open to the inspection of the College Council.

III. OF ADMISSION, TERMS, RESIDENCE AND STUDIES.

The College course shall consist of two parts—the first designed for all Students, the second for those who intend to enter into Holy Orders.

A.

REGULATIONS FOR STUDENTS IN ARTS.

I. ADMISSION.

1. Candidates for admission must have entered upon their sixteenth year. They must produce testimonials of good conduct.

2. They will be examined in Scripture History and in the Greek Testament ; in some Latin and Greek authors ; in Arithmetic and Algebra to the end of Simple Equations, and in the first two Books of Euclid.

3. They will be required to subscribe to the following declaration of obedience to the Rules of the College :—

“ I (A. B.) do hereby promise and declare that I will, with God’s help, during my residence in this College, faithfully obey the laws thereof, and diligently attend to the studies required of me.

“(Signed) A. B.”

4. The Senior Professor in Arts shall then present each candidate severally to the Provost, with these words :—

“ Præsento tibi hunc juvenem, bene quoad scio moratum et satis doctum, qui inter alumnos nostros recipiatur.”

And the Provost shall then admit each student in the following form :—

“ Ego auctoritate mihi commissa admitto te in Collegium S. S. Trinitatis. Tu autem Deum timeto, Reginam honorato, virtutem colito. Disciplinis bonis in hoc Collegio operam dato.”

5. Students may be received into Trinity College from other collegiate institutions, on producing satisfactory certificates from the authorities of those institutions. In cases where the rules respecting residence and examinations correspond to those of Trinity College, Terms which have been already kept will be allowed, and certificates of examination accepted as proofs of proficiency.

Cases in which no such close correspondence exists between the regulations of the respective Colleges, must be subject to special arrangement.

H. TERMS.

1. The Academical Year shall consist of three Terms :—

Michaelmas, from the first Saturday in October to December 20th.

Lent, from January 10th to the second Saturday before Easter.
Easter, from the Saturday after Easter to July 1st.

During these Terms constant residence will be required of all Students, except on some special ground to be approved by the College Council.

2. Students will be matriculated at the beginning of Michaelmas Term ; but Students may, on sufficient grounds, be admitted at a by-term ; or, having lost a Term or Terms by illness, may present themselves at the Annual Examinations, on the understanding that they afterwards keep the Terms wanting to their full number.

3. The ordinary course will extend over three years, and Students who have kept all their Terms, and acquitted themselves satisfactorily in their Examinations, will then be entitled to a certificate from the College, or, in the event of the College having power to grant Degrees, to the Degree of B.A. ; subject always to the provisions of the Charter.

4. At the expiration of three years after the completion of their ordinary course, Students may present themselves for a further examination in the higher branches of Arts, with a view to obtaining a higher certificate or the Degree of M.A. ; subject, as in the case of the B.A. Degree, to the provisions of the Charter.

III. RESIDENCE.

5. Students holding Scholarships will in all cases be required to reside in College ; but other Students, whose parents live in Toronto, may obtain a dispensation from residence, after special application made for that purpose to the Provost ; provided only, that such Students are regular in their attendance at morning Chapel and Lectures.

6. Students who live at a distance may apply for leave to reside in College during the Short Vacations.

IV. STUDIES.

1. Lectures during the ordinary College Course will comprise—
- (a). *Divinity* of an elementary nature, consisting of Bible History and the Greek Testament, Evidences of Christianity, the Articles and Liturgy, and the outlines of Ecclesiastical History.
 - (b). *Classical* and English Literature and Composition, History, Logic and Philosophy.
 - (c). *Mathematics* and Natural Philosophy.
 - (d). *Chemistry* and Experimental Philosophy.

2. Students will be examined at the end of each Term on the subjects of Lectures given during those Terms; and at the end of Easter Term in each year there will be a General Examination in certain books fixed beforehand.

3. It will be necessary for all Students to have satisfied the Examiners at each of the General Examinations before proceeding to the next.

4. Students will be classed according to merit at each General Examination, but the Class List will be published only at the Final Examination.

B.

REGULATIONS FOR THEOLOGICAL STUDENTS.

N.B.—The Regulations for Students in Arts will apply to Theological also, except in so far as is otherwise ordered in the following Regulations:—

I. ADMISSION.

Class of Persons admitted.

1. All Students of Trinity College who have passed through their Arts Course and have obtained the College Certificate in the Degree of B.A.

2. Graduates in Arts of other Universities.

3. All persons of the age of twenty-one, who, after having been examined and reported eligible by the Provost and Professors, shall obtain the recommendation of the Clergyman of their parish, countersigned by a Bishop.

Rules of Admission.

1. Previously to admission, each Student must subscribe the Thirty-nine Articles of Religion, as well as the Declarations made by ordinary Students, if not previously signed.

2. Graduates in Arts of other Universities must produce certificates of their Degrees, as well as testimonials of good conduct.

3. Persons who have not passed through the Arts Course in Trinity College, nor graduated in Arts in any other University, must make a written application for admission fourteen days before the day fixed for the Entrance Examination.

They must pass a satisfactory examination in the following subjects:

- (a). Any one Gospel and the Acts of the Apostles in Greek.
- (b). Scripture History.
- (c). The Church Catechism.

(d). Some one Latin and Greek author, to be chosen by the candidate from the following list:—

Virgil: <i>Æn.</i> I, III and VI.	Homer: <i>Il.</i> I, II, III,
Horace: <i>Odes</i> and <i>Epodes</i> ,	or
or	<i>Od.</i> X, XI, XII.
Epistles and <i>Ars Poetica</i> .	Euripides: <i>Hecuba</i>
Cicero: <i>De Senectute</i>	or
and	<i>Medea</i> .
<i>De Amicitia</i> ,	Xenophon: <i>Anabasis</i> I, II,
or	or
<i>De Officiis</i> .	<i>Cyropædia</i> I, II.
Livy: <i>Books</i> I and II,	Herodotus: I and II, or VIII and IX.
or	
XXI and XXII.	

N.B.—This Examination will take place at the beginning of the Lent Term.

II. RESIDENCE.

1. Theological Students will commence their residence at the beginning of the October Term.

2. The period of study will in all cases be two years; and no certificate in the Theological department can be obtained within this time.

III. STUDIES.

1. The course of instruction in this department will embrace the higher parts of Divinity, a critical knowledge of the Holy Scriptures in their original languages, the Thirty-nine Articles of Religion, the Book of Common Prayer, Church History, with portions of the early Ecclesiastical Writers, and such Ethical subjects as are now closely connected with Theology.

2. Theological Students who have not passed through the ordinary Arts Course may present themselves at the General Examination in the Easter Term; provided always, that they shall have acquitted themselves satisfactorily in their own Terminal Examination in that Term.

N.B.—It is hoped that arrangements will be made for giving the Theological Students some practical acquaintance with parochial duties.

OF DISCIPLINE.

1. *Dress.*

All Students will be required to provide themselves with a Cap and Gown, according to a prescribed fashion; or, being Graduates of other Universities, may use the Gown belonging to their respective Degrees; which they will be expected to wear at Chapel, in Hall, and at Lectures, also when they appear in public, unless beyond certain limits hereafter to be defined. They must also procure a Surplice, to be worn in Chapel at appointed times.

2. *Chapel.*

There will be Morning and Evening Prayers daily, according to the rites of the United Church of England and Ireland.

Every person resident in College shall attend at such services, unless prevented by illness, or some casual hindrance, to be admitted by the Provost.

Strangers wishing to attend College Chapel on Sundays and Saints' days must apply for permission to the Provost.

3. *Lectures.*

Public notice will be given at the close of each year of the subjects of the Lectures for the ensuing year; and particular notice shall be given by each Professor of his Lectures during each Term.

N.B.—That a regular attendance at Chapel and Lectures is indispensable to those who wish to keep their Terms.

OF EXPENSES.

1. The annual College expenses will be at the rate of £50 currency.

2. Students residing during the Christmas and Easter Vacations, will be charged at the rate of fifteen shillings per week for board, and two shillings a-week for fuel and lights.

3. Every Student, before commencing a Term's residence, must have settled his College account for the preceding Term.

4. Every Student will be required to deposit in the hands of the Bursar, at the beginning of each Term, the sum of £10 currency, towards the payment of the expenses of that Term, and shall pay the balance of the Term's expenses before the commencement of the following Term. This Rule shall not come into operation until the beginning of Michaelmas Term, 1852.

MEDICAL FACULTY.

PROVISIONAL RULES TO BE OBSERVED BY THE STUDENTS IN MEDICINE.

1. Students in Medicine may either reside within the walls, or at their respective places of abode in the city.

2. All Students who reside in College will be amenable to the rules and regulations governing Students of Arts.

3. Occasional Students who reside without the walls will be expected to comply with the same rules when within the walls, except as regards the attendance at Chapel in the case of those who are not members of the Church of England.

4. All Students intending to graduate must either take a Degree in Arts, or pass the usual Examinations appointed for Students at the University of Cambridge.

4. All the Students, whether matriculants or occasional, will be required to register their names with the Dean of the Faculty, at the commencement of each Michaelmas and Easter Term, and to observe strictly all other rules or by-laws which may be passed by the Faculty from time to time for the regulation of their studies.

RULES TO BE OBSERVED BY CANDIDATES FOR THE DEGREE OF M.B.

1. The ordinary period of Medical study will extend over Twelve Terms, and the Students who have kept all their Terms, and acquitted themselves satisfactorily in their Examinations, will then be entitled to a Certificate from the College, or, in the event of the College having the power to grant Degrees, to the Degree of M.B. or M.D.

2. All Candidates for the Degree of M.B. must produce evidence of

- a. Having attained the age of twenty-two years.
- b. Having taken a Degree in Arts in this or some other recognized College, or having passed the Examination styled "The Little Go Examination" at Cambridge.
- c. Having attended not less than two courses of Lectures during two Terms, upon each of the following branches:
 - Anatomy and Physiology,
 - Practical Anatomy,
 - Institutes of Medicine,
 - Practice of Medicine,
 - Principles and Practice of Surgery;

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And one course of two Terms upon
 Materia Medica,
 Chemistry,
 Midwifery,
 Medical Jurisprudence ;
 And a course of one Term on
 Practical Chemistry and
 Botany.

- d.* Three consecutive Terms at least must be kept in this College; and no Certificate of attendance will be recognized from any institution in which two subjects are taught by the same individual, except in the cases of Clinical Medicine and Clinical Surgery, which may be taught respectively by the teachers of the Principles and Practice of Medicine and of Surgery.
- e.* Having attended the practice of a recognized Hospital for eighteen months, and some Obstetric Institution for six months.
- f.* Having passed Examinations in all of the above subjects.
- g.* Having written and defended a thesis on some medical subject, chosen by the candidate, and approved by the Dean of the Faculty.

N.B.—Fees for Matriculation, Attendance and Degree, will be regulated by the By-Laws of the Faculty.

THE DEGREE OF M.D.

This Degree may be taken at the end of two years, after taking the M.B. degree, on similar terms to those in force at the University of Cambridge.

So soon as the Rules have received the sanction of the Council they will be published.

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CORPORATION OF TRINITY COLLEGE.

THE HON. AND RIGHT REV. THE LORD BISHOP OF TORONTO. *See*

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See REV. H. J. GRASETT, M.A. GEORGE W. ALLAN, ESQ.
LEWIS MOFFAT, ESQ.

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HON. JAMES GORDON. *See*

Council:

See THE REV. THE PROVOST OF TRINITY COLLEGE.
See PROFESSOR HODDER.
PROFESSOR VANKOUGHNET.
REV. PROFESSOR PARRY.
REV. PROFESSOR IRVING.
See THE VEN. GEO. O'KILL STEWART, D.D., LL.D., ARCHDEACON OF KINGSTON.
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THE HON. MR. VICE-CHANCELLOR SPRAGGE.
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See JAMES M. STRACHAN, ESQ.
See SIR ALLAN MACNAB, M.P.P.

Secretary:

CHARLES McGRATH, ESQ.

Officers of the College.

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PROFESSOR OF DIVINITY:

THE REV. THE PROVOST.

PROFESSOR OF CLASSICS:

REV. EDWARD ST. JOHN PARRY, M.A., BALIOL COLLEGE, OXFORD.

PROFESSOR OF MATHEMATICS:

REV. GEORGE CLERK IRVING, B.A., ST. JOHN'S COLLEGE, CAMBRIDGE.

FACULTY OF MEDICINE.

PROFESSORS:

<i>Obstetrics</i>	E. M. HODDER, Esq., M.D., M.R.C.S., Eng.
<i>Institutes of Medicine</i>	JAMES BOVELL, Esq., M.D., M.R.C.P., Eng.
<i>Principles and Practice of Surgery</i>	HENRY MELVILLE, Esq., M.D., Edin.
<i>Anatomy and Physiology</i>	N. BETHUNE, Esq., M.D., M.R.C.S., Eng.
<i>Practice of Medicine</i>	F. BADGLEY, Esq., M.D., M.R.C.S. Edin.
<i>Materia Medica and Therapeutics</i>	W. HALLOWELL, Esq., M.D., M.R.C.S., Edin.
<i>Chemistry</i>

FACULTY OF LAW.

J. H. HAGARTY, ESQ., Q. C.

THE HON. J. H. CAMERON, Q. C.

P. M. VANKOUGHNET, ESQ., Q. C.

TRINITY COLLEGE CHARTER.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith. To all to whom these Presents shall come,

Greeting :

Whereas by an Act passed by the Legislature of our Province of Canada, in the fifteenth year of our Reign, intituled, "An Act to incorporate Trinity College," there was constituted and established in the City of Toronto, within the Diocese of Toronto, in our said Province of Canada, a body corporate and politic under the name of Trinity College, in connexion with the United Church of England and Ireland; which Corporation is by the said Act made to consist of the Lord Bishop of Toronto, or in case of the division of the said Diocese, of the Bishops of the several Dioceses into which the Diocese of Toronto might be thereafter divided, and also of the Trustees of the said College, and of the members of the Council of the said College, not to be less than three in number, which said Trustees and the members of the said College Council, it was by the said Act provided should be named in the first instance by the Lord Bishop of Toronto, and in the event of their death, removal from the Province, dismissal from office, or resignation, shall be replaced by other persons to be named in like manner, or in such other manner as may from time to time be directed by any Statute of the said College, to be passed for that purpose.

DGE.

FORD.

BRIDGE.

R.C.S., ENG.
M.R.C.P., ENG.
D., EDIN.
R.O.S., ENG.
C.S. EDIN.
M.R.O.S., EDIN.

And whereas it is by the said Act further provided that the said Corporation of Trinity College shall, besides other corporate powers and capacities necessary to the well ordering of their affairs, have full power to make and establish such rules, orders, and regulations (not being contrary to the Laws of Canada, or to the said Act) as they shall deem useful or necessary, as well concerning the system of Education in, as for the conduct and government of the said College, and of a Preparatory School to be connected with, or dependant on the same; and for the management of the property belonging to the said Corporation, and shall have power to hold for the said College real and personal Estate and Property, and to sell, alienate, convey or lease the same, if need be; provided that the total yearly income from the property so acquired shall not at any time exceed the sum of five thousand pounds of current money of our said Province.

And provided also, that no rule, order or regulation which shall be made and established by the said Corporation in manner aforesaid, shall be of any force or effect until the same shall have been sanctioned and confirmed by the said Lord Bishop or Bishops as aforesaid.

And whereas, since the passing of the said Act, the Council of the said College have, with the sanction of the Lord Bishop of Toronto, by their Petition to us humbly set forth, that in pursuance of the provisions of the said Act, Trinity College hath been duly organized, by the appointment of Trustees and of a College Council, and that certain Statutes, Rules, and Ordinances have been made by the said Council, with the approval of the Lord Bishop of Toronto, and further that a suitable Building has been erected, and a Provost, and Professors in the faculties of Divinity and the Arts, and in Law and Medicine, have been duly appointed, and are now engaged in the education of a considerable number of Scholars, duly admitted

according to the Statutes and Ordinances of the said Corporation, and the said College being, according to the intention of the said Act of the Legislature of our Province of Canada, in strict connexion with the United Church of England and Ireland, and supported wholly from funds contributed by the members of that Church, and humble application hath been made to us by the said Corporation, and many of our loving subjects in the said Province of Canada, that we would be pleased to grant our Royal Charter for the more perfect establishment of the said College, by granting to it the privileges hereinafter mentioned.

Now know ye that We, having taken the premises into our Royal consideration, and being willing to promote the more perfect establishment within the Diocese of Toronto of a College in connection with the United Church of England and Ireland, for the education of youth in the Doctrines and duties of the Christian Religion as inculcated by that Church, and for their instruction in the various branches of Science and Literature which are taught in the Universities of this Kingdom, have of our special grace, certain knowledge, and mere motion, willed, ordained and granted, and do by these presents, for us, our heirs, and successors, will, ordain and grant, that the said College shall be deemed, and taken to be a University, and shall have and enjoy all such and the like privileges as are enjoyed by our Universities of our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent; and that the Students in the said College shall have liberty and faculty of taking the degrees of Bachelor, Master, and Doctor in the several Arts, and Faculties, at the appointed times, and shall have liberty within themselves of performing all Scholastic exercises, for the conferring such Degrees, in such manner as shall be directed by the Statutes, Rules and Ordinances of the said College.

And, in order that such Degrees may be in due form

granted in the said College, **We do** further will, and direct, and ordain, that there shall be at all times a Chancellor of the said University, to be chosen at and for such periods of time, and under such rules and regulations as the College Council, by and with the sanction and approbation of the Lord Bishop or Bishops aforesaid, may by their Statutes, Rules, or Ordinances, to be from time to time passed for that purpose, think fit to appoint.

And that the Chancellor, Provost and Professors of the said College, and all persons admitted therein to the degree of Master of Arts, or to any degree in Divinity, Law or Medicine, and who from the time of such their admission to such degree shall pay the annual sum of Twenty Shillings of sterling money for and towards the support and maintenance of the said College, shall be, and be deemed, taken and reputed to be members of the Convocation of the said University, and as such members of the said Convocation, shall have, exercise and enjoy all such powers and privileges in regard to conferring degrees, and in any other matters, as may be provided for by any rules, orders or regulations of the said College Council, sanctioned and confirmed by the Lord Bishop or Bishops as aforesaid, so far as the same are capable of being had and enjoyed by virtue of these our Letters Patent, and consistently with the provisions thereof, and with the said Act of the Legislature of our Province of Canada.

And We will, and by these Presents for us, our heirs and Successors, do grant and declare, that these our Letters Patent, or the enrolment or exemplification thereof, shall and may be good, firm, valid, sufficient, and effectual in the Law, according to the true intent and meaning of the same, and shall be taken, construed, and adjudged in the most favorable and beneficial sense, and to the best advantage of our said College, as well in our Courts of Record as elsewhere, and by all and singular Judges, Justices,

Officers, Ministers, and other subjects whatsoever of us, our heirs and successors, any mis-recital, non-recital, omission, imperfection, defect, matter, cause or thing whatsoever to the contrary notwithstanding.

In Witness whereof, we have caused these our Letters to be made Patent.

Witness Ourself, at our Palace at Westminster, the Sixteenth day of July, in the sixteenth year of our Reign.

By Her Majesty's Command.

EDMUNDS.

APPENDICES.

A.

EXTRACTS FROM DESPATCHES AND DOCUMENTS RELATING TO THE
LANDS SET APART BY HIS MOST GRACIOUS MAJESTY KING GEORGE
THE THIRD, FOR THE PURPOSE OF SCHOOLS IN UPPER CANADA.

1.

*Extract of a Despatch from the Duke of Portland to Mr. President
Russell, dated Whitehall, 4th November, 1797.*

His Majesty has taken into His Royal consideration the petition of the Legislative Council and House of Assembly, humbly imploring "His Majesty that he would be graciously pleased to direct His Government in this Province to appropriate a certain portion of the waste lands of the Crown as a fund for the establishment and support of a respectable Grammar School in each district thereof, and also of a College or University for the instruction of youth in the different branches of liberal knowledge," and being always ready to shew his parental regard for the welfare of his subjects in the furtherance of so important an object as the instruction of youth, and to assist and encourage the exertions of his Province in laying the foundation for promoting sound learning and a religious education, he has condescended to express his most gracious intention to comply with the wishes of the Legislature of his Province of Upper Canada in such manner as shall be judged to be most effectual.

First, by the establishment of Free Grammar Schools in those districts in which they are called for, and in due process of time by establishing other seminaries of a larger and more compre-

hensive nature for the promotion of religious and moral learning and the study of the arts and sciences. With this view, I am to direct you to consult the members of His Majesty's Executive Council, and the Judges and Law Officers of the Crown in Upper Canada, and report to me, in what manner and to what extent a portion of the Crown Lands may be appropriated and rendered productive towards the formation of a fund for the above purposes, out of which His Majesty may according to his pleasure allot such salaries as he shall judge proper for the school-masters of such free schools, who are to be appointed by His Majesty Governor, or the person administering his Majesty's Government within the Province for the time being, subject to His Majesty's approbation, signified through one of his principal Secretaries of State.

2.

Circular from the Honourable Mr. President Russell to His Majesty's Executive Council, and the Judges and Law Officers of the Crown, in Upper Canada.

Council Chamber, 6th November, 1798.

Sir,—Having received directions from the Duke of Portland, one of His Majesty's principal Secretaries of State, to consult the members of His Majesty's Executive Council, and the Judges and Law Officers of the Crown in Upper Canada, and report to His Grace, in what manner, and to what extent, a portion of the waste lands of the Crown may be appropriated and rendered productive towards the formation of a fund for the establishment of free Grammar Schools in those districts in which they are called for, and in due process of time by establishing seminaries of a larger and more comprehensive nature for the promotion of religion and moral learning, and the study of the arts and sciences; out of which His Majesty may, according to his pleasure, allot such salaries as he shall judge proper for the school-masters of such free Schools, who are to be appointed by His Majesty's Governor, or the person administering His Majesty's Government, subject to his Majesty's approbation.

I am to request you will be pleased to meet the Chief Justice and the members of His Majesty's Executive Council, at the Council Chamber, on Friday the 9th instant, for the purpose of taking the above subject into your consideration, and reporting to me your opinions thereon, that I may transmit them to the Duke of Portland for His Majesty's information.

I have the honour to be, Sir,

Your most obedient humble servant,

(Signed)

PETER RUSSELL.

*The Report of His Majesty's Executive Council and the Judges
and Law Officers of the Crown.*

Council Chamber, 1st Dec., 1798.

Sir,—I have the honour to inform you, that in obedience to your order of the 6th ultimo, the members of His Majesty's Executive Council, the Judges and Law Officers of the Crown, met together in this place on the nineteenth ultimo, and on several occasions since, and took into their consideration the letter of His Grace the Duke of Portland on the establishment of Grammar Schools and other places of Education in the Province. It is not to be expected, that on a subject of such extent, the opinions of so many persons as were assembled to consider of it, should exactly coincide; I have, however, the satisfaction to say, that in our general views of the system to be adopted we are nearly agreed, and that the difference with respect to the mode in which it is to be carried into effect, is not very considerable.

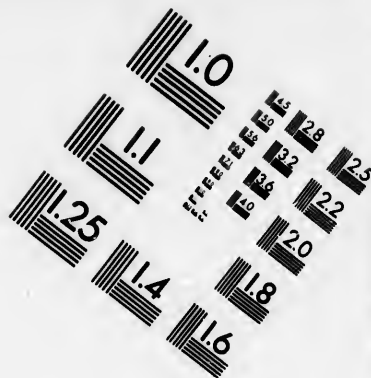
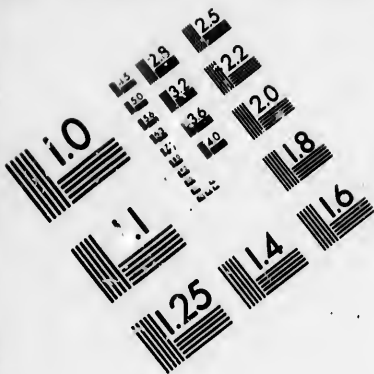
As it was your Honour's pleasure that the Chairman should collect the opinions of the several members of the Board, and digest them into one report, I took the liberty of distributing the subject into the five following heads, and of requesting their thoughts on each, viz. :—

1st. The sum to be raised. 2nd. The number of acres to be appropriated. 3rd. The purposes to which the fund is to be applied. 4th. The number of Schools and places where they are to be erected. 5th. The number now necessary.

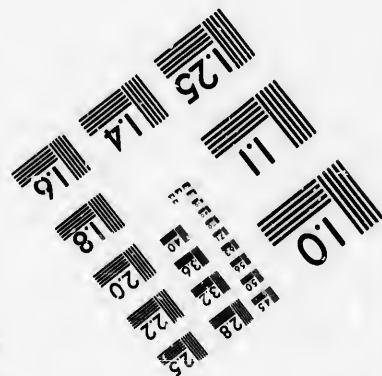
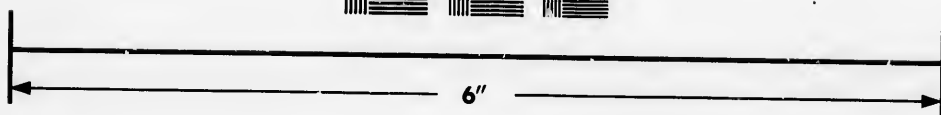
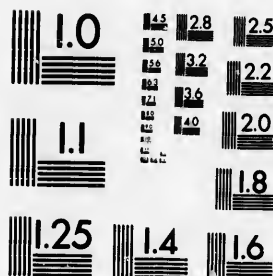
It is now my duty to state to your Honour the general result of the whole, and should I either misrepresent the sentiments of the Board, or fail to give the effect they deserve, I trust that your Honour will impute the blame to me only, and do justice to the several members by referring to the opinions of each, which I have snjoined by way of schedule.

When the subject was first opened, it seemed to be the unanimous opinion that the intention of the Royal founder of the free Grammar Schools and University of Upper Canada could not be effectuated, but by a liberal provision for their establishment and maintenance, and each member of the Board seemed deeply impressed with a conviction that in making his estimate of the extent of that provision, it would be much safer to allow too much than too little; for as the application of the funds will always be directed by the beneficent wisdom which has created it, the excess may at any time be applied to other purposes, equally worthy of the original intention, and equally conducive to the happiness of the Province; but it will be difficult and perhaps impossible, if the present moment be neglected, to find at





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a future period the means of effecting the object before us, without much expense and a delay almost subversive of the purpose.

Under this impression, the Board proceed to consider in detail the purposes to which the proposed fund should, when raised, be applied, and seemed to be unanimous in thinking that they may be reduced to three :

1st. The erection of the necessary buildings ;

2nd. The payment of the salaries of the masters ;

3rd. The keeping of the buildings in repair, the purchase of books and philosophical apparatus, and other purposes essential to places of education, but in general too costly to be provided by individuals.

1st. With respect to the sum to be expended on the erection of the necessary buildings, the Board conceived that, in taking the average price of labour in the four Districts of the Province, the sum of £3000, provincial currency will be sufficient to erect a plain but solid and substantial building, containing a school room sufficient to hold an hundred boys, without danger to their health from too many being crowded together ; and also a set of apartments for the master, large enough not only for the accommodation of his family, but also for the very desirable purpose of enabling him to take a few of his pupils as boarders. Some few outbuildings may also be necessary, for the use of the master, which, if they will not come within this estimate, will not much exceed it, and may easily be provided for hereafter.

2nd. As the extent of the salaries of the masters is expressly reserved for the Royal consideration, we do not presume to mention any particular sum as sufficient for that purpose ; but, as it is necessary for us in making our estimate to calculate upon some given sum, and as His Excellency the Lieutenant Governor thought the sum of £100 provincial currency a sufficient allowance for the master of the school erected under his auspices at Kingston, — we beg leave to take that sum as the average for the salary of the masters of each school, and half of it for the salary of an under-master, in case it should be thought expedient to have one.

3rd. The sum of £30 per annum seems to be a sufficient sum for keeping the building in repair ; the provision for the purchase of books, philosophical apparatus, &c., relates to the endowment of the University rather than to that of the Grammar School, and is only mentioned that it may not appear to have been forgotten in our calculation.

It appeared, therefore, to be the general opinion of the Board, that a sum not exceeding £3000, provincial currency, and an annual income of £180, will be amply sufficient for the establishment and support of a free Grammar School in each District. The next object was to consider the mode by which that sum and that income are to be raised.

With respect to the former, the Board had but one opinion, viz., that it can only be raised by the sale of part of the waste lands of the Crown. If the institutions in question are to be deferred, until they can be provided for from the annual income of any quantity of land that can be appropriated for them, they will be deferred either until they have been superseded by other institutions, or until four or five generations of ignorance and vice have rendered them useless.

The annual income must equally be derived from the waste lands of the Crown, and may, in the apprehension of the Board, be raised by one or other of the four following modes :

- 1st. By the sale of so much of those lands as will raise a sum which, if invested in the British funds, will produce the sum of £180 as interest.
- 2nd. By reserving such a portion of those lands as, when leased, will produce that sum as rents.
- 3rd. By appropriating to the same purpose such parts of the present Crown Reserves as are capable of yielding a present rent ; or,
- 4th. By selling a portion of the waste lands of the Crown (always distinguishing between waste lands of the Crown and Crown Reserves) and laying out the proceeds in the purchase of lands which, from their quality, local situation, or state of cultivation, either yield or may be made to yield a present rent.

On each of these modes the Board begs leave to submit the following considerations :

With respect to the first, it observes that, besides the disadvantage of the daily decreasing value of an income which is to be applied to a permanent purpose—and which arises from money or which is reserved in money ; it will require the sale of a quantity of land, considerably beyond any that the Board would venture to mention, to raise a sum which, at the rate of five per cent. per annum, would yield the sum of £180 as interest. For we conceive it to be generally, though perhaps not universally true, that whenever lands in this country are capable, from quality, situation or any other circumstance, of yielding a rent, a capital laid out in the purchase of those lands is much more productive than one lent at interest on either private or public security, and there is this additional advantage on the side of the former, that both the real and the nominal value of rent will increase with the increasing prosperity of the country, while the real value of interest decreases with the decreasing value of money, in a proportion to which the increase of our prosperity is not a counterbalance. The Board, therefore, considers this mode of raising the income required as wholly out the question.

Of the remaining three modes the Board considers that which

proposes to provide the necessary income, by reserving for the use of these institutions a certain portion of the waste lands of the Crown, and leasing them for a rack-rent, as incomparably the best; both because it is the cheapest, and because it leaves the funds of Crown Reserves, from which the other public purposes of the Province may hereafter be supplied, untouched; but it is certain that the present circumstances of the Province do not authorise us to expect much income from such a source for some years at least. It may therefore be necessary to break in upon the Crown Reserves, and to appropriate such of them as are now capable of yielding rent to the present purpose; and should the fund, even after this assistance, be still inadequate, nothing will remain but to recur to the fourth of the proposed modes, and to lay out a part of the sum arising from the sales in the purchase of lands capable of producing the income required.

The object which next engaged the attention of the Board was to consider in what parts of the several Districts of the Province the proposed schools and seminary should be erected. On this point we were unanimous in thinking that the towns of Cornwall, Kingston, Newark and Sandwich, are the most proper places for the sites of the four schools. We are equally unanimous in considering the town of York as entitled to the University, both as being the seat of the Executive Government, the Legislature, and the Courts of Justice, and as being by far the most convenient spot in the Province for all general purposes, its situation being nearly central, and besides its accessibility by water, the proposed high road from the one end of the Province to the other being necessarily to pass through it or near it.

There was not the same coincidence of opinion with respect to the number of schools which the several members of the Board consider as now necessary. Each part of the Province seemed to have its claims, and might consider itself as injured if it were postponed to any other: some of the gentlemen were of opinion that four schools were now necessary, and that the whole number should be begun at the same time; others thought that besides the necessity of managing the fund in the most frugal manner, the present circumstances of the Province do not call for the erection of more than two schools, and that if the situations of these two are obviously selected, not with a view to any particular District, but to the Province at large, there will be no room for any jealousy among the several parts of it. After some discussion this opinion was acceded to, and the towns of Kingston and Newark were selected, the former for the Eastern and the latter for the western half of the Province. But it was at the same time stipulated and agreed that, as soon as the fund should be sufficiently productive, the towns of Cornwall and Sandwich shall each receive a similar mark of the royal munificence.

Nothing now remains but that I should state to your Honour the extent of the appropriation of waste lands, which in the conceptions of the members of the Board, is necessary for the purpose in question, and on this subject I am happy to say that our calculations approach as nearly to each other as could reasonably be expected.

I believe I may state it as our unanimous opinion, that the appropriation should cover such a portion of the waste lands of the Crown, as, if now sold, would produce the sum of £18,000 provincial currency, estimating the present average price of land at about 9d. per acre, the quantity required will be nearly 500,000 acres, or ten townships, after the deduction of the Crown and Clergy sevenths.

It is obvious that if the four schools are all erected immediately,—and the allowance which our estimate proposes for them is not extravagant,—a much larger sum than that which I have mentioned will be necessary, and consequently a much larger appropriation must be made. But in the manner in which we propose that the fund should be managed, we conceive that the quantity above mentioned will not only be amply sufficient for the establishment and support of the four schools, but will be nearly if not quite adequate to the erection and endowment of the University which the Royal bounty has promised to provide for us, whenever the advancement of the Province calls for such an institution.

Having trespassed so long upon your Honour's time and attention, I shall not trouble you with the detail of the manner in which we conceive that the proposed fund should be managed, because I hope that it will be sufficiently apparent from the following resolutions, into which the Board has condensed all that it has to offer on the interesting and important subject which has engaged it: I have therefore the honour to inform you that the members of His Majesty's Executive Council, the Judges and the Law Officers of the Crown, after much reflection and deliberation on the matter referred to them, are of opinion:

1st. That an appropriation of 500,000 acres, or ten townships, after deducting the Crown and Clergy sevenths, will be a sufficient fund for the establishment and maintenance of the royal foundation of four Grammar Schools and an University in the Province of Upper Canada.

2nd. That the present circumstances of the Province call for the erection of two of those schools, one at the town of Kingston, the other at the town of Newark.

3rd. That for the purpose of building a plain but solid and substantial house, containing a school-room sufficient to contain 100 boys, and apartments for the master, large enough for the accommodation of a moderate family and the reception of from ten to twenty boys as boarders, the sum of £3000 provincial currency for each will be a sufficient allowance.

4th. That for the purpose of raising that sum a portion of the appropriation be sold in the manner directed by his Grace the Duke of Portland with respect to the other waste lands of the Crown.

5th. That for the purpose of defraying the salaries of a master and under-master, in case an under-master should be thought necessary, and also for the purpose of keeping the buildings in repair, and making such additions thereto as circumstances shall require, the annual sum of £180 provincial currency for each school, will be a sufficient allowance.

6th. That in order to raise this annual sum, such parts of the waste lands of the Crown in the different parts of the Province be selected, as from the quality of the soil, or from their local situation, are most likely to yield an annual rent—and that they be leased in the manner heretofore recommended by His Majesty's Executive Council with respect to the Crown and Clergy Reserves.

7th. That if the income arising from the lands so reserved and leased be insufficient for the purposes above mentioned, a similar selection be made from the Crown Reserves.

8th. That if, after this addition, the fund be still insufficient, a further portion of the appropriated land be sold, and the money arising from the sale invested in the purchase of other lands so situated as to yield a present rent.

9th. That whenever the Governor, Lieutenant Governor, or person administering the Government, in Council, shall be of opinion that the circumstances of the Province call for the erection of two other schools, and also that the appropriation fund is sufficient not only to bear the expense of the erection and endowment of those two schools, but also to leave a residue sufficient for the establishment and future maintenance of a seminary of a larger and more comprehensive nature, the same steps be pursued with respect to such two schools as have been recommended with respect to the two schools at Kingston and Newark.

10th. That the provision for the establishment and maintenance of the University be at least equal to that of the four schools taken together.

I have the honour to be,

&c. &c. &c.,

(Signed)

J. ELMSLEY, C. J.

I perfectly accord with this Report in all its parts.

(Signed)

PETER RUSSELL, *President.*

B.

THE CHARTER OF THE UNIVERSITY OF KING'S COLLEGE, AT YORK,
IN UPPER CANADA.

GEORGE THE FOURTH, by the grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and so forth :

To all to whom these presents shall come,—

GREETING :

WHEREAS the establishment of a COLLEGE within our PROVINCE of UPPER CANADA in NORTH AMERICA for the EDUCATION of YOUTH, in the PRINCIPLES of the CHRISTIAN RELIGION, and for their instruction in the various branches of Science and Literature which are taught in our Universities in this Kingdom, would greatly conduce to the welfare of our said Province : *And whereas* humble application hath been made to Us by many of our loving subjects in our said Province, that we would be pleased to grant our Royal Charter for the more perfect establishment of a College therein, and for incorporating the members thereof for the purposes aforesaid ; *Now know ye*, that We, having taken the premises into our Royal consideration, and duly weighing the great utility and importance of such an Institution, have, of our special grace, certain knowledge, and mere motion, ordained and granted, and do by these presents, for Us, our heirs and successors, ordain and grant, that there shall be established at or near our town of York, in our said Province of Upper Canada, from this time one College, with the style and privileges of an University, as hereinafter directed, for the education and instruction of youth and students in arts and faculties, to continue for ever, to be called " KING'S COLLEGE."

And We do hereby declare and grant, that our trusty and well-beloved, the Right Reverend Father in God, Charles James, Bishop of the Diocese of Quebec, or the Bishop for the time being of the Diocese in which the said town of York may be situate, on any future division or alteration of the said present Diocese of Quebec, shall for Us and on our behalf be Visitor of the said College ; and that our trusty and well-beloved Sir Peregrine Maitland, our Lieutenant-Governor of our said Province, or the Governor, Lieutenant-Governor, or other person administering the Government of our said Province for the time being, shall be the Chancellor of our said College.

And we do hereby declare, ordain and grant, that there shall at all times be one President of our said College, who shall be a Clergyman in Holy Orders of the United Church of England and Ireland; and that there shall be such and so many Professors in different arts and faculties within our said College, as from time to time shall be deemed necessary or expedient, and as shall be appointed by us, or by the Chancellor of our said College in our behalf and during our pleasure.

And We do hereby grant and ordain, that the Reverend John Strachan, Doctor in Divinity, Archdeacon of York, in our said Province of Upper Canada, shall be the first President of our said College; and the Archdeacon of York in our said Province for the time being shall, by virtue of such his office, be at all times the President of the said College.

And We do hereby, for us, our heirs and successors, will, ordain, and grant, that the said Chancellor and President, and the said Professors of our said College, and all persons who shall be duly matriculated into and admitted as scholars of our said College, and their successors, for ever, shall be one distinct and separate body politic, in deed and in name, by the name and style of "The Chancellor, President and Scholars of King's College, at York, in the Province of Upper Canada;" and that by the same name they shall have perpetual succession and a common seal; and that they and their successors shall from time to time have full power to alter, renew, or change such common seal at their will and pleasure, and as shall be found convenient; and that by the same name they, the said Chancellor, President, and scholars, and their successors, from time to time and at all times hereafter, shall be able and capable to have, take, receive, purchase, acquire, hold, possess, enjoy and maintain, to and for the use of the said College, any messuages, lands, tenements and hereditaments of what kind, nature, or quality soever, situate and being within our said Province of Upper Canada, so as that the same do not exceed in yearly value the sum of fifteen thousand pounds, sterling, above all charges; and moreover, to take, purchase, acquire, have, hold, enjoy, receive, possess and retain, all or any goods, chattels, charitable or other contribution, gifts, or benefactions whatsoever.

And We do hereby declare and grant, that the said Chancellor, President and Scholars, and their successors, by the same name, shall and may be able and capable in law to sue and be sued, implead and be impleaded, answer or be answered, in all or any court or courts of record within our United Kingdom of Great Britain and Ireland, and our said Province of Upper Canada and other our dominions, in all and singular actions, causes, pleas, suits, matters, and demands whatsoever, of what nature or kind soever, in as large, ample, and beneficial a manner and form as any other body politic and corporate, or any other our liege sub-

jects, being persons able and capable in law, may or can sue, implead, or answer, or be sued, impleaded, or answered, in any manner whatsoever.

And We do hereby declare, ordain and grant, that there shall be within our said College or Corporation a Council, to be called and known by the name of "The College Council;" and we do will and ordain that the said Council shall consist of the Chancellor and President for the time being, and of seven of the Professors in arts and faculties of our said College; and that such seven Professors shall be members of the Established United Church of England and Ireland; and shall, previously to their admission into the said College Council, severally sign and subscribe the Thirty-nine Articles of Religion, as declared and set forth in the Book of Common Prayer; and in case at any time there should not be within our said College seven Professors of arts and faculties, being members of the Established Church aforesaid, then our will and pleasure is, and we do hereby grant and ordain, that the said College Council shall be filled up to the requisite number of seven, exclusive of the Chancellor and President for the time being, by such persons, being graduates of our said College, and being members of the Established Church aforesaid, as shall for that purpose be appointed by the Chancellor for the time being of our said College; and which members of Council shall in like manner subscribe the Thirty-nine Articles aforesaid, previously to their admission into the said College Council.

And whereas it is necessary to make provision for the completion and filling up of the said Council at the first institution of our said College, and previously to the appointment of any Professors, or the conferring of any degrees therein: now we do further ordain and declare, that the Chancellor of our said College for the time being shall, upon or immediately after the first institution thereof, by warrant under his hand, nominate and appoint seven discreet and proper persons, resident within our said province of Upper Canada, to constitute, jointly with him, the said Chancellor, and the President of our said College, for the time being, the first or original Council of our said College; which first or original members of the said Council shall in like manner respectively subscribe the Thirty-nine Articles aforesaid, previously to their admission into the said Council.

And We do further declare and grant, that the members of the said College Council, holding within our said College the offices of Chancellor, President or Professor in any art or faculty, shall respectively hold their seats in the said Council so long as they and each of them shall retain their offices as aforesaid, and no longer; and that the members of the said Council, not holding offices in our said College, shall from time to time vacate their seats in the said Council, when and so soon as there shall be an

adequate number of professors in our said College, being members of the Established Church aforesaid, to fill up the said Council to the requisite number before mentioned.

And We do hereby authorise and empower the Chancellor, for the time being, of our said College, to decide in each case what particular member of the said Council, not holding any such office as aforesaid, shall vacate his seat in the said Council, upon the admission of any new member of Council holding any such office.

And We do hereby declare and grant, that the Chancellor for the time being of our said College shall preside at all meetings of the said College Council which he may deem it proper or convenient to attend ; and that, in his absence, the President of our said College shall preside at all such meetings ; and that in the absence of the said President, the senior member of the said Council, present at any such meeting, shall preside thereat ; and that the seniority of the members of the said Council, other than the Chancellor and President, shall be regulated according to the date of their respective appointments. Provided always, that the members of the said Council being Professors in our said College, shall, in the said Council, take precedence over, and be considered as seniors to the members thereof, not being Professors in our said College.

And We do ordain and declare, that no meeting of the said Council shall be, or be held to be, a lawful meeting thereof, unless five members at the least be present during the whole of every such meeting : And that all questions and resolutions proposed for the decision of the said College Council shall be determined by the majority of the votes of the members of Council present, including the vote of the presiding member ; and that in the event of an equal division of such votes, the member presiding at any such meeting shall give an additional or casting vote.

And We do further declare, that if any member of the said Council shall die, or resign his seat in the said Council, or shall be suspended or removed from the same, or shall by reason of any bodily or mental infirmity, or by reason of his absence from the said Province, become incapable for three calendar months or upwards of attending the meetings of the said Council, then and in every such case a fit and proper person shall be appointed by the said Chancellor to act as, and be, a member of the said Council in the place and stead of the member so dying or resigning, or so suspended or removed, or incapacitated, as aforesaid ; and such new member succeeding to any member so suspended or incapacitated, shall vacate such his office on the removal of any such suspension, or at the termination of any such incapacity, as aforesaid, of his immediate predecessor in the said Council.

And we do further ordain and grant, that it shall and may be competent to and for the Chancellor for the time being, of our said College, to suspend from his seat in the said Council any member thereof for any just and reasonable cause to the said Chancellor appearing. Provided, that the grounds of every such suspension shall be entered and recorded at length by the said Chancellor in the books of the said Council, and signed by him. And every person so suspended shall thereupon cease to be a member of the said Council, unless and until he shall be restored to, and re-established in, such his station therein by any order to be made in the premises by us, or by the said Visitor of our said College, acting on our behalf, and in pursuance of any special reference from us.

And We do further declare, that any member of the said Council, who, without sufficient cause, to be allowed by the said Chancellor, by an order entered for that purpose on the books of the said Council, shall absent himself from all the meetings thereof, which may be held within any six successive calendar months, shall thereupon vacate his seat in the said Council.

And We do by these presents for us, our heirs and successors, will, ordain, and grant, that the said Council of our said College shall have power and authority to frame and make Statutes, Rules and Ordinances touching and concerning the good government of the said College, the performance of divine service therein, the studies, lectures, exercises, degrees in arts and faculties, and all matters regarding the same, the residence and duties of the President of our said College, the number, residence and duties of the Professors thereof, the management of the revenues and property of our said College, the salaries, stipends, provision and emoluments of, and for the President, Professors, Scholars, Officers and Servants thereof, the number and duties of such Officers and Servants, and also touching and concerning any other matter or thing which to them shall seem good, fit and useful, for the well-being and advancement of our said College, and agreeable to this our charter: And also, from time to time, by any statutes, rules, or ordinances, to revoke, renew, augment, or alter, all, every, or any of the said statutes, rules and ordinances, as to them shall seem meet and expedient. Provided always, that the said statutes, rules and ordinances, or any of them, shall not be repugnant to the laws and statutes of the United Kingdoms of Great Britain and Ireland, or of our said Province of Upper Canada, or to this our charter. Provided also, that the said statutes, rules and ordinances, shall be subject to the approbation of the said Visitor of our said College for the time being: And shall be forthwith transmitted to the said Visitor for that purpose: And that in case the said Visitor shall for us, and on our behalf, in writing, signify his disapprobation thereof within two years of the time of their being so made and framed,

the same or such part thereof as shall be so disapproved of by the said Visitor, shall, from the time of such disapprobation being made known to the said Chancellor of our said College, be utterly void and of no effect, but otherwise shall be, and remain in full force and virtue.

Provided, nevertheless, and we do hereby expressly save and reserve to us, our heirs and successors, the power of reviewing, confirming, or reversing, by any order or orders, to be by us or them made in our or their Privy Council, all or any of the decisions, sentences, or orders, so to be made as aforesaid, by the said Visitor, for us and on our behalf, in reference to the said statutes, rules and ordinances, or any of them.

And we do further ordain and declare, that no statute, rule or ordinance, shall be framed or made by the said College Council, touching the matters aforesaid, or any of them, excepting only such as shall be proposed for the consideration of the said Council by the Chancellor for the time being of our said College.

And We do require and enjoin the said Chancellor thereof to consult with the President of our said College, and the next senior member of the said College Council, respecting all statutes, rules and ordinances, to be proposed by him to the said Council for their consideration.

And we do hereby, for us, our heirs and successors, charge and command that the statutes, rules and ordinances, aforesaid, subject to the said provisions, shall be strictly and inviolably observed, kept, and performed from time to time, in full vigour and effect, under the penalties to be thereby or therein imposed or contained.

And We do further will, ordain and grant, that the said College shall be deemed and taken to be an University, and shall have and enjoy all such and the like privileges as are enjoyed by our Universities of our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent. And that the Students in the said College shall have liberty and faculty of taking the degrees of Bachelor, Master and Doctor, in the several arts and faculties at the appointed times; and shall have liberty within themselves of performing all scholastic exercises, for the conferring such degrees, in such manner as shall be directed by the statutes, rules and ordinances of the said College.

And We do further will, ordain, and appoint, that no religious test or qualification shall be required of, or appointed for, any persons admitted or matriculated as Scholars within our said College, or of persons admitted to any degree in any art or faculty therein, save only, that all persons admitted within our said College to any degree in Divinity, shall make such and the same declarations and subscriptions, and take such and the same oaths, as are required of persons admitted to any degree of Divinity in our University of Oxford.

And we do further will, direct and ordain, that the Chancellor, President, and Professors of our said College, and all persons admitted therein to the degree of Master of Arts, or to any degree in Divinity, Law, or medicine, and who, from the time of such their admission to such degree, shall pay the annual sum of twenty shillings, sterling money, for and towards the support and maintenance of the said College, shall be deemed, taken, and reputed to be, Members of the Convocation of the said University; and as such members of the said Convocation shall have, exercise and enjoy, all such and the like privileges as are enjoyed by the members of the Convocation of our University of Oxford, so far as the same are capable of being had and enjoyed, by virtue of these our Letters Patent, and consistently with the provisions thereof.

And We will, and by these presents for us, our heirs and successors, do grant and declare, that these our Letters Patent, or the enrolment or exemplification thereof, shall and may be good, firm, valid, sufficient, and effectual in the law, according to the true intent and meaning of the same; and shall be taken, construed, and adjudged in the most favourable and beneficial sense, or to the best advantage of the said Chancellor, President and Scholars of our said College, as well in our Courts of Record as elsewhere, and by all and singular Judges, Justices, Officers, Ministers, and other subjects whatsoever of us, our heirs and successors, any misrecital, nonrecital, omission, imperfection, defect, matter, cause or thing, whatsoever to the contrary thereof, in any wise notwithstanding.

In witness whereof, we have caused these our Letters to be made Patent.

Witness ourself at Westminster, the fifteenth day of March, in the eighth year of our reign.

By Writ of Privy Seal.

(Signed)

BATHURST.

C.

ALTERATIONS MADE IN THE CHARTER OF KING'S COLLEGE,

By 7th William the Fourth, Chap. 16, entitled, "An Act to amend the Charter of the University of King's College," in consequence of Lord Goderich's Despatch of 2nd November, 1831, and by which it was believed that all the requirements of the said Despatch were fully satisfied.

"WHEREAS certain alterations appear necessary to be made in the same, in order to meet the desire and circumstances of the Colony, and that the said Charter may produce the benefits intended:

"Be it therefore enacted, by the King's Most Excellent Majesty, &c. &c. &c., and by the authority of the same—

"That for and notwithstanding anything in the said Charter contained, the Judges of His Majesty's court of King's Bench shall, for and on behalf of the King, be Visitors of the said College, in the place and stead of the Lord Bishop of the Diocese of Quebec, for the time being; and that the President of the said University, on any future vacancy, shall be appointed by His Majesty, His Heirs and Successors, without requiring that he should be an incumbent of any Ecclesiastical office; and that the Members of the College Council, including the Chancellor and President, shall be twelve in number, of whom the Speakers of the two Houses of the Legislature of the Province, and His Majesty's Attorney and Solicitor General, for the time being, shall be four, and the remainder shall consist of the five Senior Professors of Arts and Faculties of the said College, and of the Principal of the Minor or Upper Canada College; and in case there shall not at any time be five Professors, as aforesaid, in the said College, and until Professors shall be appointed therein, the Council shall be filled up with Members to be appointed as in the said Charter is provided, except that it shall not be necessary that any member of the College Council, so to be appointed, or any Member of the said College Council, or any Professor, to be at any time appointed, shall be a Member of the Church of England, or subscribe any articles of Religion, other than a declaration that they believe in the authenticity and Divine inspiration of the Old and New Testaments, and in the doctrine of the Trinity; and further, that no religious test or qualification be required or appointed for any person admitted or matriculated as scholars within the said college, or of persons admitted to any degree or faculty therein."

D.

EXTRACTS FROM AN ACT PASSED BY THE LEGISLATURE OF CANADA
ON THE 30TH MAY, 1849, 12TH VICTORIA, CAP. 28.

TITLE.

"An Act to amend the Charter of the University established at Toronto by his late Majesty King George the Fourth, to provide for the more satisfactory government of the said University, and for other purposes connected with the same, and with the College and Royal Grammar School forming an appendage thereof."

PREAMBLE.

"WHEREAS a University for the advancement of learning in that division of the Province called Upper Canada, established upon principles calculated to conciliate the confidence and insure the support of all classes and denominations of Her Majesty's subjects, would, under the blessing of Divine Providence, encourage the pursuit of Literature, Science and Art, and thereby greatly tend to promote the best interests, religious, moral and intellectual of the people at large: And whereas, with a view to supply the want of such an Institution, His late Majesty King George the Fourth, by Royal Charter, bearing date at Westminster, the fifteenth day of March, in the eighth year of His reign, was pleased to establish at Toronto, then called York, in that division of the Province, a Collegiate Institution, with the style and privileges of a University, and was afterwards pleased to endow the said Institution with certain of the waste lands of the Crown, in that part of the Province: And whereas the people of this Province consist of various denominations of Christians, to the members of each of which denominations it is desirable to extend all the benefits of a University education, and it is therefore necessary that such Institution, to enable it to accomplish its high purpose, should be entirely free in its government and discipline from all Denominational bias, so that the just rights and privileges of all may be fully maintained without offence to the religious opinions of any; And whereas the Legislature of the late province of Upper Canada, having been invited by His late Majesty King William the Fourth, 'to consider in what manner the said University could be best constituted for the general advantage of the whole Society,' as appears by the Despatch of His Majesty's Secretary of State for the Colonies, bearing date the eighth day of November, in the year of our Lord one thousand eight hundred and thirty-two, the Parliament of that Pro-

vince, afterwards, by an Act passed in the seventh year of the reign of His said late Majesty King William the Fourth, chap. 16, and intituled, "An Act to amend the Charter of King's College," did alter and amend the said Charter in certain particulars, in order, as the preamble to the said Act recites, "to meet the desire and circumstances of the Colony;" And whereas such alteration and amendment have been found insufficient for these purposes, and therefore, as well for the more complete accomplishment of this important object, in compliance with His said late Majesty's most gracious invitation as for the purpose of preventing the evil consequences, to which frequent appeals to Parliament on the subject of the constitution and government of the said University is calculated to produce, it has become expedient and necessary to repeal the said Act and to substitute other legislative provisions in lieu thereof."

Be it therefore enacted, &c. &c., — "That the said Act shall be and the same is hereby repealed.

CLAUSE II.

"And be it enacted, that so much of the said Charter so granted by His said late Majesty King George the Fourth, as aforesaid as is contradictory to, or inconsistent with this Act, or any of the provisions thereof, or as makes any provision in any matter provided for by this Act, other than such as is hereby made in such matter, shall be and the same is hereby repealed and annulled; anything of the said Charter of the said Act of the Parliament of the late Province of Upper Canada to the contrary notwithstanding."

CLAUSE XII.

"And be it enacted, That there shall be no Faculty of Divinity in the said University, nor shall there be any Professorship, Lectureship or Teachership of Divinity, in the same, &c. &c."

CLAUSE XVII.

"And be it enacted, that there shall be in the said University a Deliberative Body, to be called the Senate of the said University, which shall consist of the Chancellor, Vice-Chancellor, the President, and all the Professors of the said University, and of twelve or more additional Members, who shall be appointed to seats in the same, one half thereof by the Crown, and the other half thereof by such Colleges in Upper Canada, as now are or hereafter shall be incorporated with the power of conferring Degrees in Divinity, and not in the other Arts or Faculties, each of which additional Members, except those who shall be first appointed to such seats under this Act, and those who shall be appointed to fill such seats for the residue of the term of office of their immediate predecessors respectively, shall hold his seat in the said Senate for a term of three years, and shall be appointed

to and vacate the same according to a cycle to be established by a Statute of the said University to be passed for that purpose—
—and which shall make such provision for the same as shall insure, that, as nearly as may be, one-third of the said additional Members so to be appointed by the Crown as aforesaid, and also one-third of the said additional members so to be appointed by the said Colleges, shall respectively vacate their seats in such Senate every year: Provided always nevertheless, firstly, that fifteen Members shall be a quorum for the despatch of business, and that the Chancellor, and in his absence the Vice-Chancellor, and in the absence of both the Pro-Vice-Chancellor, and in the absence of all, then the President of the said University shall preside at all meetings of the said Senate, and in the absence of all of such Officers, then such other Member of the said Senate as shall be appointed for that purpose for the time; And provided also, secondly, that no person shall be qualified to be appointed by the Crown to any such seat in the said Senate who shall be a Minister, Ecclesiastie, or Teacher, under or according to any form or profession of Religious Faith or Worship whatsoever; And provided, also, thirdly, that no person shall be qualified to be appointed either by the Crown or by any such Incorporated College to a seat in the said Senate, who shall not have taken the Degree of Master of Arts, or any Degree in Law or Medicine in the said University, at least five years prior to the time of his appointment to such seat: Provided always, nevertheless, fourthly, and lastly, that the restriction contained in the said last foregoing Proviso to this section, shall not apply to any appointments to be made to such Senate prior to the year of our Lord one thousand eight hundred and sixty.”

CLAUSE XXIX.

“ And be it enacted, That no religious Test or qualification whatsoever shall be required of or appointed for any person admitted or matriculated as a member of such University, whether as a Scholar, Student, Fellow, or otherwise, or of or for any person admitted to any Degree in any Art or Faculty in the said University, or of or for any person appointed to an Office, Professorship, Lectureship, Mastership, Tutorship, or other place or employment whatsoever in the same, nor shall religious observances according to the forms of any particular Religious Denomination be imposed upon the Members or Officers of the said University, or any of them.”

CLAUSE XXXII.

“ And be it enacted, That all the property and effects, real and personal, of what nature or kind soever, now belonging to or vested in the said University, or in the Chancellor, President and Scholars thereof, or in any other person or persons, or Body Corporate or Politic whatsoever, for the use or benefit of the said University, shall be and continue vested in the Chancellor,

Masters and Scholars of the University of Toronto, to hold to them and their successors, to the use of them and their successors for ever, any thing in the said Charter of His said late Majesty, in any Act of the Parliament of the late Province of Upper Canada, or of this Province, or in any Letters Patent, Royal Charters, Deeds or other Instruments to the contrary thereof in any wise notwithstanding."

CLAUSE XLVI.

"And be it enacted, That with the exception of the Professor of Divinity, every Professor, Lecturer and Officer of the said University now actually holding a Chair, or Office in the same shall continue to hold his chair, place or office, under a new warrant, to be issued to him for the same, until he shall be removed therefrom in the manner prescribed by this Act: Provided always, nevertheless, that nothing herein contained shall prevent or be construed to prevent the Commission of Visitation to be issued as hereinafter directed, or any other such Commission of Visitation, or any University Statute to be passed for that purpose, from re-arranging such chairs or the duties attached to the same respectively, or from adding to, varying or deducting from the duties of the Chair or Chairs held by any such Professor, Lecturer or Teacher, in the said University, or from so altering or varying the amount of salary or emolument receivable by any such Professor, Lecturer or Teacher, as shall be necessary to give effect to the provisions of this Act, for the prevention of the dissipation of the endowment or capital stock of such University, and restricting its expenses and disbursements to the amount of its annual income from the same.

CLAUSE LXXXI.

"And whereas a gift of Books, principally consisting of Theological Works, was some years since made to the said University hereinbefore first mentioned by the Society for Promoting Christian Knowledge, which in consequence of the abolition of the Chair of Divinity, that Society may desire to have transferred to some other Institution or otherwise disposed of: Be it therefore enacted, that upon application from the said Society by their proper officer, to be made to the said Chancellor, Masters and Scholars of the said University of Toronto, at any time before the year of our Lord one thousand eight hundred and fifty-five, requesting that such gift may be returned to them or otherwise disposed of as they may appoint, it shall and may be lawful for the said Chancellor, Masters and Scholars, and they are hereby required, to deliver over the same according to such request, and the same shall thereupon become vested in the said society or in such other person or persons, bodies politic or corporate as the said Society shall or may in and by such request so to be made as aforesaid, nominate and appoint in that behalf; anything herein contained to the contrary notwithstanding."

E.

ROYAL CHARTER OF QUEEN'S COLLEGE, KINGSTON.

VICTORIA, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith :

To all to whom these presents shall come,—

GREETING :

WHEREAS the establishment of a COLLEGE within the Province of Upper Canada, in North America, in connection with the Church of Scotland, for the education of Youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature, would greatly conduce to the welfare of our said Province. *And whereas* humble application hath been made to us by The Rev. Robert McGill, Moderator of the Synod of the Presbyterian Church in Canada in connexion with the Church of Scotland, and The Rev. Alexander Gale, Clerk of the said Synod, and the several other persons hereinafter named, to make them a Body Corporate and Politic for the purposes aforesaid and hereinafter mentioned ; by granting to them our Royal Charter of Incorporation, and to permit them to use our Royal Title in the name or style thereof.

Now know Ye, that We, having taken the premises into our Royal consideration, and duly weighing the great utility and importance of such an Institution, have of our special grace, certain knowledge, and mere motion, granted, constituted, declared and appointed, and by these Presents for Us, Our Heirs and Successors, Do grant, constitute, declare and appoint the said Robert McGill and Alexander Gale, The Rev. John McKenzie, The Rev. William Rintoul, The Rev. William T. Leach, The Rev. James George, The Rev. John Machar, The Rev. Peter Colin Campbell, The Rev. John Cruikshank, The Rev. Alexander Mathieson, Doctor in Divinity, The Rev. John Cook, Doctor in Divinity, and the Principal of the said College for the time being, Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, The Honourable John Hamilton, The Honourable James Crooks, The Honourable William Morris, The Honourable Archibald McLean, The Honourable John McDonald, The Honourable Peter McGill, Edw. W. Thompson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, John Munn and John Strong, Esquires, Members of the said Church, and all and every such other person and persons as now is or are, or shall or may at any time or times hereafter be Ministers of the Presbyterian Church

of Canada in connection with the Church of Scotland—or Member of the said Presbyterian Church in such connection, and in full communion with the Presbyterian Church—shall be and be called, one body Corporate and Politic, in Deed and in law by the name and style of “Queen’s College at Kingston” and them by the name of “Queen’s College at Kingston”—We do for the purposes aforesaid and hereinafter mentioned, really and fully for Us, our Heirs and Successors, make, erect, create, ordain, constitute, establish, confirm and declare by these presents, to be one Body Politic and Corporate in deed and in name: And that they and their Successors by that name shall and may have perpetual succession as a College—with the style and privileges of an University, for the education and instruction of Youth and Students in Arts and Faculties; and shall also have and may use a Common Seal, with power to break, change, alter, or make new the same Seal, as often as they shall judge expedient. And that they and their Successors, by the name aforesaid, shall and may for ever hereafter be able, in Law and in Equity, to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in all Courts and places whatsoever: and also to have, take, receive, purchase, acquire, hold, possess, enjoy and maintain in Law, to and for the use of the said College, any Messuages, Lands, Tenements and Hereditaments, of what kind, nature or quality soever, so as that the same do not exceed in yearly value, above all charges, the sum of £15,000 sterling: and also that they and their Successors shall have power to take, purchase, acquire, have, hold, enjoy, receive, possess and retain all or any Goods, Chattels, Moneys, Stocks, charitable or other Contributions, Gifts, Benefactions or Bequests whatsoever; and to give, grant, bargain, sell, demise, or otherwise dispose of, all or any part of the same, or of any other property, real, personal, or other they may at any time or times possess or be entitled to, as to them shall seem best for the interest of the said College. And We do further will, ordain and grant, that the said College shall be deemed and taken to be an University; and that the Students in the said College shall have liberty and faculty of taking the degrees of Bachelor, Master and Doctor in the several Arts and Faculties at the appointed times; and shall have liberty within themselves of performing all Scholastic Exercises for conferring such Degrees, in such manner as shall be directed by the Statutes, Rules and Ordinances of the said College. And we do further will, ordain and appoint, that no religious test or qualification shall be required of, or appointed for any persons admitted or matriculated as Scholars within our said College; or of or for persons admitted to any Degree in any Art or Faculty therein, save only that all persons admitted within our said College to any Degree of Divinity, shall make such and the same Declarations and subscriptions as are required of per-

sons admitted to any Degree of Divinity in our University of Edinburgh. And for the better execution of the purposes aforesaid, and for the more regular government of the said Corporation, We do declare and grant that the said Corporation and their Successors shall for ever have twenty-seven Trustees, of whom twelve shall be Ministers of the said Presbyterian Church of Canada, and fifteen shall be laymen in full communion with the said Church. And that the said several persons hereinbefore named and the Principal of the said College for the time being, shall be the first and present Trustees of the said Corporation, and shall respectively continue in such office until others shall be appointed in their stead, in pursuance of these our Letters Patent. And we further will that the said Corporation herein before particularly named, shall continue in and hold the office of Trustees until the several days and in the manner hereinafter mentioned, that is to say, three Ministers and four Laymen whose names stand lowest in these our Letters Patent, shall retire from the said Board of Trustees on the first day of the Annual Meeting of the said Synod in the year 1843, and in their room be supplied by the addition of seven new members in manner hereinafter mentioned. Three other Ministers and four other Laymen whose names stand next to those in these our Letters Patent, who shall have previously retired, shall retire from the said Board of Trustees on the first day of the Annual Meeting of the said Synod in the year 1844, and their room be supplied by the addition of seven new members in manner hereinafter mentioned. Three other Ministers and four other Laymen whose names stand next to those in these our Letters Patent who shall have previously retired, shall retire from the said Board of Trustees on the first day of the Annual Meeting of the said Synod in the year 1845, and in their room be supplied by the addition of seven new members in manner hereinafter mentioned; and the two remaining Ministers and the three remaining Laymen whose names stand next to those in these our Letters Patent, who shall have previously retired, shall retire from the said Board of Trustees on the first day of the Annual Meeting of the said Synod in the year 1846, and in their room be supplied by the addition of five new Members, in the manner hereinafter mentioned. And on the first day of each succeeding Annual Meeting of the said Synod, three Ministers and four Laymen whose names stand lowest in the future roll of Ministers and Laymen composing the said Board of Trustees, shall retire from the same, excepting in every fourth year, when two ministers only, instead of three, and three laymen only instead of four shall so retire. And the new members of the Board to be appointed from time to time in succession to those who retire, shall be appointed in manner following, that is to say: The three Ministers or two Ministers, as the case may be, shall be chosen by the said Synod on the first day of

every Annual Meeting of the same, in such manner as shall seem best to the said Synod; and the four Laymen or three Laymen, as the case may be, shall be chosen also on the first day of every Annual Meeting of the said Synod, by the Lay Trustees remaining after the others shall have retired; and shall be chosen from a list of persons made up in the following manner, that is to say: each Congregation admitted on the Roll of the said Synod, and in regular connexion therewith, shall, at a meeting to be specially called from the pulpit for that purpose in every third year, nominate one fit and discreet person, being a member in full communion with the said Church, as eligible to fill the office of Trustee of the said College; and the persons' names so nominated being duly intimated by the several Congregations to the Secretary of the Board of Trustees in such form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year. And the names of Members thus added to the Board of Trustees, shall be placed from time to time at the top of the roll of the Board, the names of the Ministers chosen as new Trustees being first placed there in such order as the said Synod shall direct. And the names of the Laymen chosen as new Trustees being placed in such order as their electors shall direct, immediately after the names of the said Ministers. Provided always that the retiring Trustees may be re-elected as heretofore provided, if the Synod and remaining Lay Trustees respectively see fit to do so. And provided always, that in case no election of new Trustees shall be made on the said first day of the Annual Meeting of the said Synod, then and in such case the said retiring Members shall remain in office until their successors are appointed at some subsequent period. And provided always that every Trustee, whether Minister or Layman, before entering on his duties as a Member of the said Board, shall have solemnly declared his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the Standards of the said Church in Government, Discipline and Worship; and subscribed such a formul to this effect as may be prescribed by the said Synod; and that such Declaration and Subscription shall in every case be recorded in the books of the said Board. And we do further will that the said Trustees and their Successors shall forever have full power and authority to elect and appoint for the said College a Principal, who shall be a Minister of the Church of Scotland, or of the Presbyterian Church of Canada in connection with the Church of Scotland; and such Professor or Professors, Master or Masters, Tutor or Tutors, and such other Officer or Officers as to the said Trustees shall seem meet: save and except only, that the first Principal of the said College, who is also to be Professor of Divinity, and likewise the first Professor of Morals in the said

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College, shall be nominated by the Committee of the General Assembly of the Church of Scotland. Provided always that such person or persons as may be appointed to the office of Principal or to any Professorship or other office in the Theological department in the said College shall, before discharging any of the duties, or receiving any of the emoluments of such office or Professorship, solemnly declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline and worship, and subscribe such a formula to this effect as may be prescribed by the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and that such declaration and subscription be recorded in the books of the Board of Trustees; And provided always, that such persons as shall be appointed to Professorships, not in the Theological Department in the said College, shall before discharging any of the duties, or receiving any of the emoluments of such Professorships, subscribe such a formula, declarative of their belief of the doctrines of the aforesaid Confession of Faith as the Synod may prescribe. And we further will, that if any complaint respecting the conduct of the Principal, or any Professor, Master, Tutor, or other Officer of the said College, be at any time made to the Board of Trustees, they may institute an enquiry, and in the event of any impropriety of conduct being duly proved, they shall admonish, reprove, suspend, or remove the person offending, as to them may seem good—Provided always, that the grounds of such admonition, reproof, suspension or removal be recorded at length in the books of the said Board. And we further will that the said Trustees and their successors shall have full power and authority to erect an edifice or edifices for the use of the said College. Provided always that such edifice or edifices shall not be more than three miles distant from St. Andrew's Church, in the Town of Kingston, in the province of Upper Canada. And we further will that the said Trustees and their successors shall have power and authority to frame and make Statutes, Rules and Ordinances touching and concerning the good government of the said College, the performance of Divine Service therein, the Studies, Lectures, Exercises, and all matters regarding the same; the number, residence and duties of the Professors thereof, the management of the revenues and property of the said College, the salaries, stipends, provisions and emoluments of, and for the Professors, Officers, and Servants thereof, the number and duties of such Officers and Servants, and also touching and concerning any other matter or thing which to them shall seem necessary for the well-being and advancement of the said College, and also from time to time by any new Statutes, Rules or Ordinances to revoke, renew, augment or alter, all, every, or any of the said Statutes, Rules and Ordinances, as to them shall seem meet and

expedient ; Provided always that the said Statutes, Rules and Ordinances, or any of them, shall not be repugnant to these presents, or to the Laws and Statutes of the said Province ; Provided also, that the said Statutes, Rules and Ordinances, in so far as they regard the performance of Divine Service in the said College, the duties of the Professors in the theological department thereof, and the studies and exercises of the Students of Divinity therein, shall be subject to the inspection of the said Synod of the Presbyterian Church, and shall be forthwith transmitted to the Clerk of the said Synod and be by him laid before the same at their next meeting for their approval ; and until such approval duly authenticated by the signatures of the Moderator and Clerk of the Synod is obtained, the same shall not be in force. And we further will, that so soon as there shall be a Principal and one Professor in the said College, the Board of Trustees shall have authority to constitute under their seal the said Principal and Professor, together with three Members of the Board of Trustees, a Court, to be called "The College Senate," for the exercise of academical superintendence and discipline over the Students, and all other persons resident within the same, and with such powers for maintaining order and enforcing obedience to the Statutes, Rules and Ordinances of the said College, as to the said Board shall seem meet and necessary :—Provided always, that so soon as three additional Professors shall be employed in the said College, no Trustee shall be a Member of the said College Senate, but that such Principal and all the Professors of the said College shall for ever constitute the College Senate, with the powers just mentioned. And we further will, that whenever there shall be a Principal and four Professors employed in the said College, the College Senate shall have power and authority to confer the Degrees of Bachelor, Master, and Doctor, in the several Arts and Faculties. And we further will, that five of the said Trustees, lawfully convened as is hereinafter directed, shall be a quorum for the despatch of all business, except for the disposal and purchase of Real Estate, or for the choice or removal of the Principal or Professors, for any of which purposes there shall be a meeting of at least thirteen Trustees. And we further will, that the said Trustees shall have full power and authority, from time to time, to choose a Secretary and Treasurer ; and also once in each year or oftener, a Chairman who shall preside at all meetings of the Board. And we further will that the said Trustees shall also have power by a majority of voices of the Members present, to select and appoint, in the event of a vacancy in the Board by death, resignation or removal from the Province, a person whose name is on the list from which appointments are to be made to fill such vacancy, choosing a Minister in the room of a Minister and a Layman in the room of a Layman, and inserting the name of the person so chosen in that place on the roll of the Board in

which the name of the Trustee in whose stead he may have been chosen stood ; and that the person so chosen may be, as to continuance in office and in all other respects as the persons would have been by whose death, resignation, or removal the vacancy was occasioned. And we further will that the first general meeting of the said Trustees shall be held at Kingston, upon such a day within six calendar months after the date of these our Letters Patent, as shall be fixed for that purpose by the Trustee first named in these presents, who shall be then living, of which meeting thirty days notice at least shall be given by notification in writing to each of the Trustees for the time being, who shall be resident at the time within the Province of Upper or Lower Canada ; and the same shall also be notified at the same time by advertisement in one or more of the public newspapers of the said Provinces. And the said Trustees shall also afterwards have power to meet at Kingston aforesaid, or at such other place as they shall fix for that purpose upon their own adjournment, and likewise so often as they shall be summoned by the Chairman, or in his absence by the senior Trustee, whose Seniority shall be determined in the first instance by the order in which the said Trustees are named in these presents, and afterwards by the order in which they shall be subsequently arranged pursuant to the powers hereinbefore contained, Provided always that the said Chairman or Senior Trustee shall not summon a meeting of the Trustees unless required so to do by a notice in writing from three members of the Board ; and provided also, that he cause notice of the time and place of the said meeting to be given in one or more of the public newspapers of the Provinces of Upper and Lower Canada, at least thirty days before such meeting ; and that every member of the Board of Trustees resident within the said Provinces shall be notified in writing by the Secretary to the Corporation of the time and place of such meeting. And we will and by these presents for us, our heirs and successors do grant and declare, that these our Letters Patent, or the enrolment or exemplification thereof shall and may be good, firm and valid, sufficient and effectual in the law, according to the true intent and meaning of the same, and shall be taken, construed and adjudged in the most favourable and beneficial sense for the best advantage of our said College, as well in our Courts of Record as elsewhere ; and by all and singular Judges, Justices, Officers Ministers and others, subjects whatsoever of us, our heirs and successors, any unrecital, non-recital, omission, imperfection, defect, matter, cause, or anything whatsoever to the contrary thereof in anywise notwithstanding.

In witness whereof, we have caused these our Letters to be made Patent. Witness ourself, at our Palace at Westminster, this sixteenth day of October, in the fifth year of our Reign.

By Writ of Privy Seal. .

EDMUNDS,

F.

TO THE HONOURABLE THE LEGISLATIVE ASSEMBLY OF THE
PROVINCE OF CANADA.

The Petition of the Visitors of King's College.

RESPECTFULLY SHEWETH:

That your Petitioners have learned, with much concern, that certain bills are to be brought into the Legislature during the present Session, which they have seen in a printed form, and by which it is proposed—to deprive King's College of all the privileges and powers of an University, which it holds under the assurance of a Royal Charter, including the power of conferring Degrees in the Arts and Sciences—to remove from the College the President appointed to it by the Crown, and to appoint another to be President in his room, in disregard of the Royal Prerogative, and in contravention of the express terms of the Charter, which vests the right of appointment and removal in Her Majesty—to take from King's College the property conferred upon it by the Crown by Letter Patent, and all moneys and securities arising from the sale of its lands so granted, which are now in possession of the College, “or to which it is legally or equitably entitled,” and to vest whatever is at this moment by Royal Grant the property of the College, in a new University, to be established by an Act of the Legislature: which University is to be prohibited by its constitution “from passing any statute, rule or regulation, for religious observances by the students;” in other words, from prescribing as a duty any act of religious worship.

We beg respectfully to state to your Honourable House, that when the Royal Charter, which was granted in 1827, by His late Majesty King George the Fourth, was altered in some respects by an Act of the Legislature of Upper Canada, passed in 1837, all interference with the property of the College was carefully avoided. We believe that to have been the first occasion in which the provisions of a Charter under the great seal of England had been altered, with the Royal Sanction, by a Colonial Statute; and we believe also that there were many who, though not convinced of the regularity of such an Act, were yet led to acquiesce in it under the hope that, if the concurrence of the Crown were obtained, it would be a final measure.

We now beg to be permitted to prefer to your Honourable House our earnest petition, that no such Bills as are about to be

introduced for abolishing the privileges and taking away the property of King's College may be allowed to pass,—because we are fully persuaded that, except in times of civil tumult and violence, no example of such an invasion of chartered rights and the rights of property can be found in the history of Great Britain or any of her Colonies,—because we are satisfied that such a measure, besides being pernicious in its example and destructive of that confidence which our constitution and laws entitle us to repose in Royal Charters, would inflict upon this Province great and lasting injury,—because no such legal grounds as may have led, in some cases, to an interference with the rights of property, in countries governed by British laws, have been shewn or can be alleged as a foundation for the proposed measures,—because not merely in every part of the United Kingdom, but in many of the Colonies there exist corporate bodies, having no other guarantee for the continued possession of their property and privileges than can be shewn by the Corporation of King's College; but which have always felt as secure in their enjoyment as individuals feel who hold their estates under the same description of title.

Because there have been for ages, and are at this moment in Canada, endowments of very great value, appropriated to the support of religion and the advancement of learning, which rest on no other foundation, but which have been always hitherto scrupulously and justly respected; and to this day there exist similar endowments for Colleges and Churches in various parts of the United States of America, which having been made by British Monarchs at an early period, were safe, even amidst the violence of revolution, and although the Government, which made them, lost all power to protect them, they have survived every political change.

And because, if an experiment is desired to be made of establishing a seat of learning within whose walls no religious doctrine is to be inculcated, and no religious duties or observances prescribed, such an experiment, we most respectfully submit, ought, in justice to King's College, and to all who value religious truth as the noblest and most important of the sciences, to be made by means of sources which are by law at the disposal of the legislature, and not by taking from a College, founded by Royal Charter, for the advancement of sound religion and learning, the endowment which our Sovereign bestowed upon us,

(Signed)

JNO. B. ROBINSON,
J. JONES,
ARCH. McLEAN,
CHR. A. HAGERMAN,

Visitors King's College.

Toronto, March 10, 1845.

G.

RESOLUTIONS OF THE COUNCIL OF KING'S COLLEGE, IN MARCH 1845,
AGAINST THE UNIVERSITY BILL OF 1845.

Whereas the College Council have, within two days, been put in possession (not officially) of three bills which are stated to have been already introduced into the Legislative Assembly, by one of which it is among other things proposed to be enacted, that notwithstanding anything contained in the Charter of the University of King's College, the said College shall not hereafter have, exercise, or enjoy any of the rights, powers and privileges of an University, or hold any convocation, or confer any degrees. And by another of the said Bills it is proposed to be enacted, that there shall be erected and established, at or near the City of Toronto, an University to be called "The University of Upper Canada," with power to "confer degrees," but from which the authority is to be expressly withheld of "passing any statute, rule or regulation for religious observances by the Students of the said University." And by the other of the said Bills it is proposed to be enacted, "that, as soon as the intended new University shall be established, all and every, the land and other real estate and effects which have been granted by the Crown to King's College, and all moneys, debentures and securities for money of what nature or kind soever, arising from the sale or rental of any lands so granted as aforesaid, or purchased or procured, or taken by, for or through the means of any such lands, or any sale or leasing thereof, or for the security of any debt due to the said University of King's College now in its possession, or to which the said King's College is legally or equitably entitled, shall be vested in and become the property of the University of Upper Canada."

Resolved,—1. That this remarkable project of transferring from the Corporation created by the Crown all the property to which it is legally or equitably entitled, to another Corporation created by the Colonial Legislature, seems to have been founded upon an assumption that, by allowing the Colonial Legislature (most unwisely, as the event has proved,) to make a few alterations in the Royal Charter, chiefly for the purpose of dispensing with tests, which are only matter of positive regulation, in regard to discipline, the identity of the College has been destroyed, so that its estates have become common property, and may be applied to the support of any other institution.

2. That such an assumption is clearly contrary to law, as it is to reason and justice.

3. That, considering that the privileges which it is thus proposed to abolish were conferred upon King's College by a Royal Charter, under the great seal of England, that they have not been in any manner abused, and that no allegation of the kind has been made the ground of these measures; considering that the property which is thus to be torn from its lawful possessors was granted to King's College by his late Majesty King George the Fourth, by Letters Patent, such as form the foundation of every man's title to real estate in Upper Canada; considering also, that the Representative of the Crown in this Province is, by the Royal Charter, Chancellor of the Universty of King's College, we cannot but think that we might have reasonably looked to the law officer of the Crown for the most strenuous support in opposing measures so directly repugnant to the Royal grants as those of which he has consented to be the introducer.

4. And what aggravates, if it be possible, the injustice of the proposed measures, is the extraordinary circumstance that, while by these Bills it is proposed to leave Queen's College and Victoria College the option of retaining all the privileges of their Charters or surrendering them at their discretion, and of attaching themselves to the intended new University, no such option is to be afforded to King's College, which is to be stripped peremptorily and at once, of all the privileges and property which it enjoys under its Charter.

5. That, except by a short and imperfect memorandum communicated to two of its members, which they were not at liberty to notice or to make the ground of any discussion or proceeding, no opportunity whatever has been afforded to the Council of knowing, still less of addressing themselves officially to the Government in respect to those measures which seem to have been deliberately resolved upon, of annihilating the privileges of the College, and depriving the Corporation of its property.

6. That, upon whatever considerations the Government of this Province may have thought it right to deny to the Corporation the protection of those legal principles to which other corporations throughout the British dominions owe the security of their rights and property, it is in our opinion, the duty of the College Council to contend to the utmost against measures which they believe to be unsanctioned by any precedent or authority; that if it shall become necessary, they will appeal for the purpose to the Government in England, and will pursue every legal remedy within their power to the last resort, feeling a strong assurance, that when the subject comes to be calmly discussed and clearly understood, both the love of justice and the fear of consequences must lead to the admission that those legal and constitutional principles which are everywhere essential to the security of property can no more be withheld from King's College than from other corporations.

That if, at the last, it shall appear that the intended destruction of the rights of the Corporation which we represent must be successful (which we do not think possible), we shall at the least have the consolation of having done our duty in resisting measures such as we believe will have been, up to that time, wholly without example, but to which cupidity and the love of change, when found to be unfettered by any legal restrictions, will render it difficult hereafter to set bounds.

H.

DESPATCH FROM LORD GODERICH TO HIS EXCELLENCY SIR JOHN COLBORNE, K.C.B., LIEUTENANT-GOVERNOR OF UPPER CANADA.

Downing Street, 2nd November, 1831.

SIR,—Amongst the subjects which your correspondence, public and private, with this office has brought under my notice, there is none more important than the question of public education, and particularly that part of it which relates to the existing constitution of King's College, at York.

There can be no doubt that that institution was established with the view of giving to the Province of Upper Canada the benefit of complete instruction in all the higher branches of knowledge, and of connecting, in the minds of the provincial youth, those associations which belong to the seat of early education with their future progress in life; and it is greatly to be regretted that any thing in the constitution of the establishment should have tended to counteract, if not to defeat, this laudable design, and practically to deprive the Province of the advantage which was contemplated from its adoption. It cannot, however, be denied, that the exclusive and restrictive character given to King's College has had this effect; and a plan which was intended to bring together, and to harmonize, in the pursuit of the common object of useful knowledge, all classes of His Majesty's subjects, has had the opposite effect of causing uneasiness, complaint and dissension.

It is obvious in this state of things (too notorious to require proof), that it is the duty of His Majesty's Government to consider what course of policy is most likely to remedy the evil, and to ensure to the Province a real enjoyment of the advantages intended to be conferred on it. Had the recommendation of the Canada Committee of the House of Commons upon this subject been successfully followed up at the time they were submitted by you to the Provincial Legislature, under the instructions given to you by my predecessor, and had the restrictive clauses of the Charter been then removed, there is every reason to presume that

such a course would at once have proved satisfactory and effective. Even now, that measure appears to afford the most easy and simple means of meeting the difficulty of the case; and without entering into a discussion of the probable causes of the delay in carrying the recommendations of the committee into effect, some additional facility for now adopting them may be found in the circumstance, that while no positive steps have been yet taken for giving to King's College any practical existence, the new College which you have established has been forwarded with considerable activity, and is now open for the instruction of youth. It may therefore be assumed, that experience has demonstrated that, under the peculiar circumstances of Upper Canada, a college with restrictive tests is altogether inoperative for any useful purpose, and that all that is wanted is such a system of regulations to be established by a law of the Province, for the management of the institution of the Upper Canada College, as might give it the requisite extension and development, without subjecting it to any qualification calculated to render it unpopular in the eyes of those various classes of the community for whose benefit, as well as for that of the Church of England, it is established.

I am confirmed in this latter observation by referring to a Resolution of the House of Assembly, of the 20th of March, 1829, in which the following opinion is pronounced upon the advantages likely to result from the establishment of Upper Canada College:—

“Resolved—That this House trusts that no hoped for modification of the present Charter will suspend the exertions of His Excellency to put into operation Colborne College, and by the observance of those liberal principles which His excellency has already been pleased to patronize; and recommend to open, with as little delay as possible, opportunities of education no way inferior to those contemplated by the proposed University.”

Under these circumstances, I am to convey through you, to the members of the Corporation of King's College, the earnest recommendation and advice of His Majesty's Government, that they do forthwith surrender to his Majesty the Charter of King's College of Upper Canada, with any lands which may have been granted to them. I persuade myself that the counsels which are thus given to that body, in the spirit of the most perfect respect for all the individuals by whom it is composed, will not be disregarded; as it is on that assumption that I proceed to notice the ulterior measures which, upon such surrender, it will be convenient to adopt.

It can scarcely be necessary to say that no part of the endowment of the College would ever be diverted from the great object of the education of youth. It must be regarded as a fund sacredly and permanently appropriated to that object. I presume

that the general concurrence of all classes of society may be anticipated in favour of the erection of a new College upon a more enlarged basis.

As it is the intention of His Majesty to manifest his desire that the internal concerns of the Province should, as far as possible, be regulated by its own Legislature, I abstain from instructing you with any particularity on the subject of the general regulations which it may be expedient to apply to the government of the new College. They will doubtless be well considered by the Legislature, and adopted in a spirit of justice, mutual harmony, and good will. But there is one object to which I must direct your attention, and which you will not fail especially to recommend to the consideration of the Legislature: I mean the permanent establishment in the College, upon a secure footing, of a Divinity Professor of the Church of England. This is a matter of great importance to those of His Majesty's subjects in Upper Canada who belong to the Church of England; and His Majesty, as Head of that Church, cannot be insensible to the duty which belongs to him of protecting it in all parts of his dominions. It is not from any desire to give an undue preponderance to the colonial members of that Church, either as regards the College in particular, or the concerns of the Province generally, that His Majesty has this object at heart; but when His Majesty cheerfully recommends the surrender of a Charter, which the Crown was lawfully and constitutionally entitled to grant, on account of the dissatisfaction which its exclusive character has created, he feels an entire confidence that his faithful subjects the Members of the two Houses of the Legislature of Upper Canada, will see nothing in his anxiety for the specific object to which I refer but a proof, that, whilst he is desirous of remedying all real grievances, and removing all just grounds of discontent, he is not forgetful of those interests to which he is peculiarly bound to attend, and which His Majesty is sure can be attended to in this instance without prejudice of any kind to any other class of his subjects.

I shall await with much solicitude your report of the result of the communication which I have now made to you. I am well aware of the jealousies, not to say animosities, which have been engendered in the Province by the agitation of this question; and it is scarcely to be expected that those feelings can all at once subside with the cause that gave them birth; nor can I conceal from myself that there may be prejudices and habits of thinking which may not easily be reconciled to the adoption of the new system: but it cannot be the interest of any class of Christians to be an object of jealousy, perhaps of dislike, to those who, differing upon certain points of doctrine and discipline, find themselves debarred by the effect of that difference from an equal share in advantages universally desired, because universally beneficial.

It will be your especial duty to use every exertion to impress upon all classes the incalculable importance of looking at all questions of this description with moderation and forbearance. The members of the Church of England should recollect the peculiar situation in which they stand, in the midst of a population of whom so large a portion differs from them in religious opinions; how much that situation exposes them to the chance of painful collision with large masses of their fellow-subjects; and how much the extension of their own Church depends upon the absence of all grounds for such collision. Those who, on the other hand, differ from them, ought not to forget the causes which drew to the Church of England the marked countenance of the British Parliament upon the first establishment of a Legislative Assembly in Canada. Many ancient and laudable associations of feeling and long attachment to the Established Church, whose rights and privileges centuries of legal and constitutional possessions had consolidated, created a natural predilection in the English Parliament for the national Church, even in the more remote possessions of the Crown; and if a difference of circumstances in Upper Canada has prevented such sentiments from taking extensive root there, every religious man, be his mode of faith and his views of Church discipline what they may, must feel that the interests of religion, and its concomitant morals, cannot prosper amidst heartburnings and jealousies.

If, therefore, it be fitting to call upon the Church to forego the exclusive advantages which the present Charter of King's College confers upon it, it is no less incumbent upon all other classes of Christians to receive the boon now tendered to them in that conciliating spirit by which alone His Majesty's subjects can be united by those common ties of mutual attachment which constitute the strength, and mature the prosperity of nations.

I have the honour to be, Sir,
Your most obedient, humble Servant,

(Signed)

GODERICH.

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I.

PETITION TO THE HONOURABLE THE LEGISLATIVE ASSEMBLY OF
THE PROVINCE OF CANADA.

The Petition of John, by Divine Permission, Bishop of Toronto,

MOST RESPECTFULLY SHEWETH :

That a Bill has been introduced for the adoption of your Honourable House, intituled "An Act to amend the Charter of the University established at Toronto by His late Majesty King George the Fourth ; to provide for the more satisfactory Government of the said University ; and for other purposes connected with the same, and with the College and Grammar School, forming an appendage thereof."

That this Bill contains enactments which are, in the humble opinion of your Memorialist, of the most blighting character, and by no means in accordance with the title ; for instead of being confined to some modification of the Government, they go to deprive King's College of all the privileges conferred upon it by its Royal Charter, and apply the endowment granted for its support by the Crown to the establishment of an institution wholly different, to be created by the passing of this bill.

That King's College, thus sought to be destroyed with the avowed intention of taking for other purposes the property and estates which it holds under a Royal grant, has been for six years in successful operation under its Charter,—that it is legally incorporated by Letters Patent, under the Great Seal of England,—that no ground of forfeiture has been shewn, such as might subject a Corporation upon a proper legal proceeding to the loss of its privileges, nor is it even pretended to be in fault ; but it is assumed that your Honourable House is at liberty to deal at your pleasure with the Constitution and Property of King's College, as if neither the Corporation nor the one-fourth at least of the inhabitants of Upper Canada interested in the objects it was intended to promote, had any rights under it to claim or protect.

That your Petitioner has observed with extreme regret that this measure has been introduced into your Honourable House with the sanction of the Colonial Government, but your Petitioner will not yet abandon the hope that they will not persevere in urging enactments to which he believes a large majority of the population of Upper Canada are in principle opposed, and which they not only consider unwise but would feel to be unjust.

That the pretences upon which some persons profess to rely for justifying such an interference with corporate privileges and vested rights, which is in its nature and degree unprecedented and are wholly groundless, and can be in the plainest manner disproved by the public official Acts, and Communications of the Imperial and Colonial Governments: that the power wholly to subvert a Royal Charter granted for such a purpose, and to take from a Corporation its property in the absence of any alleged abuse, has never been assumed by the Imperial Parliament, and that the exercise of such a power by the Colonial Legislature, in this instance would be inconsistent with that measure of protection which similar institutions, founded in British Colonies by the same authority, have received from the ruling power, even after the countries in which they were founded had become foreign to the British Crown. That it is entirely without reason that the despatches of the Secretary of State for the Colonies to a former Lieutenant-Governor in Upper Canada (of the 2nd November, 1831, and the 17th June, 1835,) have been advanced as a foundation for this farther interference with King's College, because, since those despatches were written, the College has been placed, and is now actually conducted on the very footing which his late Majesty was pleased to recommend in his Royal communication of 2nd November, 1831, in which His Majesty stipulated in the most earnest terms for the permanent establishment in the College of a Professor of Divinity, upon a secure footing, of the Church of England, declaring it to be a matter of great importance to those of His Majesty's subjects in Upper Canada, who belong to the Church of England; and that His Majesty, as the head of that Church, could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

The scheme embodied in the bill introduced to your Honourable House is cumbersome, expensive and unwieldy, and has never yet been tried in any part of the world, and must in practice create jealousies and distrust, and destroy everything like harmony in the working of the institution.

Your Petitioner farther represents that the leading feature of the bill is the express exclusion of all religious instruction and worship, and so jealous do its whole tone and provisions appear on this important point that they admit not of the slightest reference to this, the basis of all true education, and even proscribe Clergymen or Ecclesiastics from any share in its Government. And thus the men best qualified to gain a living influence over the hearts and minds of the youth, are prevented from communicating with them on the most important of all subjects.

That such an utter interdiction of every thing religious as this bill seeks to establish by Legislative enactment, is without precedent among Christian nations, and can never be submitted to

ly men really serious and in earnest. An institution which drives away all those who, from their living faith, warmth of disposition, and sincerity of purpose, are the best qualified to train the young to all that is pure, lovely, and sublime in religion, and noble in science, must become the abhorrence of Christian parents, who can look upon it in no other light than that of an infidel College, dead to all sense of religious truth, and unworthy of the blessing of Heaven.

That this bill in its enactments not only exhibits a striking opposition to religious truth, but also implies peculiar enmity to the United Church of England and Ireland, while at the same time the rights and privileges of the Colleges of other denominations, which are far more exclusive than the Charter of King's College has ever been, are scrupulously maintained.

Your Petitioner further submits that should this measure become law, the noble endowment granted by our late Sovereign for the support of King's College, will be wasted in the vain attempt to sustain a University upon a system which enlightened reason and conscience must ever condemn, which is not sanctioned by experience in any age or country, nor, as your Petitioner believes, by the feelings and opinions of any considerable number of those (of whatever religious denomination) who can best appreciate the objects of a University education, and who alone are likely to avail themselves of its advantages for the instruction of their children.

That your Petitioner need scarcely declare to your Honourable House that the United Church of England and Ireland can have no connection with such an institution; for she is bound by her interpretation of Christian truth, as embodied in her articles and formularies, to repudiate and reject a system of education not founded on religious principles, and he, therefore, most earnestly entreats your Honourable House not to sanction a measure which tends wholly to separate the Members of the Provincial University, and to deprive their youth of all the advantages of a collegiate education, for which the endowment bestowed by the Crown was intended to provide.

That your Petitioner would deplore this sacrifice the more, because he is aware that while King's College might be preserved in all its integrity, there are most ample means within the power of the Government of endowing Colleges in connexion with other denominations, upon principles which they have all shewn themselves to prefer; or King's College might surrender part of its endowment for the support of a Medical College, being restored to the position in which it was placed by its original Charter, with such modifications only as would separate it entirely from anything like political influence or agitation, might serve though less efficiently than was at first intended, for the education of the members of the United Church of England and Ireland.

Your Petitioner farther represents that whatever may be the motive for bringing forward this measure, it will not settle the question, but, on the contrary, furnish new sources of irritation, for its provisions do violence to the plainest constitutional principles, and by indirectly confining the granting of degrees to the proposed institution, the Queen is restrained in the exercise of one of the most unquestionable prerogatives of her Crown, a prerogative of the Sovereign, as the fountain of honour, which has never been meddled with by Parliament, nor has a Minister ever been found in England capable of proposing any thing so disrespectful to Royalty as that contemplated by this Bill.

Your Petitioner submits that this measure attempts to reverse some of the most approved and cherished principles of the present age, for it desires to establish a most rigid and oppressive monopoly over mind, which of all things ought to be the most free, and to impose on the deluded public a mutilated sort of education, far inferior in quality and character to what may be easily attained, had we in this Province, as in England and Scotland, rival institutions.

Your Petitioner farther represents that the bill attempts to legislate for a very small fraction of the population of Upper Canada, to the virtual exclusion of the great majority, from a collegiate education—a fraction noisy from ignorance, but altogether disqualified from appreciating the value of sound knowledge, and which has seldom the means, or inclination, to avail itself of the respectable seminaries of instruction.

That not only will the members of the Church of England be virtually excluded from all participation in the proposed College, but the Roman Catholics also; from the utter proscription of religion, the substance and marrow of all education, as is declared in their Petition for aid to their College at Kingston, now before your Honourable House. Nor is there any good ground for assuming that either the Presbyterians or Methodists, or any of the other numerous and respectable Denominations, will patronize an institution where the name of the Saviour is never heard. And those who have Colleges of their own will cling to them more closely than ever, for the Government can offer them nothing so valuable as that which they are requested to give up. Their Charters place them, in honour, by the side of the British Universities; but were they so regardless of their honour and interests as to listen to the invitations of this bill, they would sink into deserved contempt. Fortunately they have no power to make a surrender of such rights and privileges, for they are not confined to the Officers or Trustees of their respective Colleges, but belong to all their people. Hence your Petitioner infers, that if the Methodists and Presbyterians retain the power of conferring degrees, the Church of England cannot be long deprived of the same privilege.

Your Petitioner most respectfully submits that the operation of this measure reverses the received axiom, that legislation should be for the benefit of the greater number. By the last census the population of Upper Canada is

The Church of England, which cannot connect itself with the proposed College, gives ...	171,751
The Church of Rome do.....	123,707
The Wesleyan Methodists, who do not require it, having a College of their own.....	90,363
The Kirk of Scotland, do.....	69,900
Those who will not profit by the proposed College	————— 453,271
Leaving to profit by this measure	267,729

Even this is too much in favour of the measure, for the Scottish Free Church, and your Petitioner believes the Congregationalists, disapprove of the principle of excluding religion from education, in which case they will soon have Colleges of their own.

Scottish Free Church	64,729
Congregationalists	20,372
To be farther deducted..	————— 85,101
Leaving to profit by the proposed College	182,178

But even from this must be deducted many denominations who disregard Universities, and such knowledge as they impart. Hence the bill legislates for less than one-fourth, and as half of these will not use the privilege, the Legislature will, by passing the measure, sacrifice the feelings and interests of the great majority of the inhabitants of Upper Canada to a small and clamorous fraction.

Your Petitioner farther submits that a still more perfect test of the classes which more especially employ Colleges as the seats of learning, would be found by ordering a return of the Students attending such institutions, and of the denominations to which their parents respectively belong. This beyond every other argument would show the impolicy of this bill, and the great injustice which it inflicts.

Your Petitioner farther represents that the argument used by some to defend this measure, on the ground that it is similar to that which was adopted in the Parent State for the foundation of certain secular colleges in Ireland, is altogether falacious, since whatever may be thought of the principle there adopted, it did not sacrifice the interests of the National Church as this measure does. No class could complain of injustice, however much they might deplore the avowed indifference manifested to the Christian

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Your Petitioner begs permission in all due respect, to request your honourable house to consider how the Government and people of England will reason when they learn that the Legislative Assembly in Canada, a great portion being Roman Catholics and Dissenters, gave Presbyterians and Methodists Charters establishing Colleges, and also pecuniary assistance to a considerable amount, while the same legislative body not only deprived the Church of England of the Charter of King's College, granted to her by our late Sovereign King George the Fourth, but despoiled her of the whole of the endowment, the gift of the same sovereign, and refused to allow her to retain even the smallest portion of her own property, to enable her to educate the youth of her Communion for the different professions, and the continuance of her Ministry, and to supply vacancies continually happening in that Ministry, and extend her blessed ordinances to the destitute settlements of the Province. In fine, from the injustice of this measure, which seeks to crush the National Church, and peril her existence, may be seen her imminent danger, and that the most cruel of all oppressions, that of shackling the mind, and withdrawing the means of acquiring a liberal education for their children, is impending upon more than one-fourth of the inhabitants of Upper Canada: this, it would appear, from no other reason than that they belong to the established Church of the Empire, which the Sovereign has sworn to maintain inviolate.

From all which your Petitioner, with all due respect to your Honourable House, enters his most solemn Protest in behalf of the Church of England against this bill, and the provisions thereof as most injurious to her interests, and subversive of her just rights and privileges—as unconstitutional, and pregnant with future evils, both to Upper and Lower Canada.

All which is most humbly submitted; and your Petitioner, as in duty bound will ever pray.

JOHN TORONTO.

April 13, 1849.

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1.

To the Queen's Most Excellent Majesty.

May it please your Majesty,—

We, your Majesty's most dutiful and loyal subjects, the Clergy and Laity of the United Church of England and Ireland, inhabiting that part of British North America which formerly composed the Province of Upper Canada, most humbly represent.

That after the peace of 1783, this portion of your Majesty's dominions became the asylum of those faithful Loyalists, who, during the Revolutionary war with the Colonies, now the United States, shed their blood and sacrificed their property in adhering to their King and the Unity of the Empire.

That the Parent State, anxious to prove her grateful sense of their affectionate and disinterested services in a way the most agreeable to their wishes and feelings, conferred upon them in 1791, a form of Government similar to her own; and in order that the State, as at home, might be sanctified by religion, provision was made, at the express command of Your Majesty's Royal Grandfather, in the Constitutional Act for its support, according to the form of the United Church of England and Ireland, by setting apart for that, the most important of all objects, a portion of the waste lands of the Crown.

That in the Spring of 1797, the Legislature of Upper Canada addressed their beloved Sovereign George III., of blessed memory, for a portion of the waste lands of the Crown, to produce a fund for the purpose of education, and more especially for the support of Grammar Schools and a University.

To this Address a most gracious answer was returned, granting their request, and expressing His Majesty's paternal regard for the welfare of his loyal subjects in the furtherance of an object so important as the instruction of their youth in sound learning and the principles of the Christian religion.

That soon after, the Colonial Government appropriated for the required object five hundred thousand acres of land, one half for the support of Grammar Schools, and the other half for the establishment of a University.

That the slow advance of the Colony in wealth and population during the wars which so long desolated Europe, delaying for many years the establishment of the University; but though

postponed, it was never lost sight of: and in 1827, a Royal Charter was granted by his late Majesty King George IV., erecting a College or University within the Province of Upper Canada, in which the wishes of his Royal father are embodied, as it provides "for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature which are taught in the Universities of this Kingdom." Your Majesty's humble petitioners would further represent, that steps were immediately taken to secure by Royal Patent the valuable endowment granted at the same time with the Charter, and measures adopted for opening the University and commencing the business of instruction; but before this could be accomplished, a Despatch was received by the Lieut.-Governor, Sir John Colborne, now Lord Seaton, bearing date the 2nd of December, 1831, recommending, at the express desire of His Majesty King William IV., such reasonable modifications as might satisfy certain adversaries of the Charter, but at the same time stating that no part of the endowment of the College would ever be diverted from the great object of the education of youth, and that it must ever be regarded as sacredly and permanently appropriated to that important object; and His Majesty earnestly recommends to the consideration of the Legislature the permanent establishment in the College of a Professor of Divinity of the Church of England upon a sure footing,—declaring it to be a matter of great importance to those of his subjects in Upper Canada who belong to the Church of England, and that His Majesty, as head of that Church, could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

That, in accordance with the wishes of your Majesty's Royal Uncle, the Statute 7 William IV., chapter 16, was passed by the Legislature of Upper Canada, which satisfied by its modifications all the objections of the more reasonable of the opponents of the Charter; and as they neither trench on the endowment of the University, nor on its religious character, though in other respects objectionable, the authorities of the College, for the sake of peace, were reluctantly induced to acquiesce in their enactment.

That these modifications, like all unreasonable concessions of principle to factious clamour, produced only a transient calm. The enemies of the National Church, implacable in their hostility, and encouraged by unlooked-for success, again assailed King's College, after it had been in prosperous operation for more than six years, without any complaint as to its management or manner of instruction, and without any second invitation on the part of the Crown, and were again successful,—not merely in effecting partial changes, but in accomplishing the complete destruction of what might have been the noblest Seminary on the continent of America.

Your Majesty's dutiful subjects would further represent that the Act thus passed by the Legislature of Canada, on the 30th of May last, not only destroys King's College, and in effect confiscates the whole of its endowment, but establishes a secular College, from which religious instruction is expressly excluded, and this in direct opposition to the wishes and invitations of three Monarchs, and to the chief object for which it was prayed for and enacted, namely,—the religious instruction of youth, and the training of such as were inclined for the holy Ministry; and that no loyal and grateful feelings may hereafter associate "King's College" with its Royal benefactors, the very name is suppressed, and "University of Toronto" substituted in its room.

That your Majesty's humble petitioners need scarcely represent that they were filled with grief and dismay at this unjust and ungodly act of legislation, unexampled as they believe in British history, and that they can have no confidence in, or connexion with, an educational institution in which the voice of prayer and praise can never be heard, and from which—by the abolition of all religious services—the acknowledgment of the Deity and belief in the Saviour are excluded. By the passing of this Act,—should it unfortunately be confirmed by your Majesty,—nearly two hundred thousand of your Majesty's most loyal and devoted subjects, who belong to the National Church, will be deprived of the means which they enjoyed, through the bounty of the Crown, of educating their children in the Christian Faith, or of bringing up such as are disposed to the holy Ministry; from all which your Majesty will perceive that the welfare of that Church, of which your Majesty is the constitutional head and protector, is placed in imminent peril.

Your Majesty's loyal subjects further represent, that they have the pledge of no fewer than three Sovereigns for the integrity of King's College as a Protestant religious Seminary, according to the order of the Church of England, and for the safety of its endowment; and they are the more encouraged to claim the fulfilment of this sacred and royal pledge, from the fact, that the endowments of Louis XIV., in Lower Canada, nearly ten times the amount of those granted to King's College, are reverently respected; while the only Seminary belonging to the Church of England is not merely rendered useless to the cause of religion, but will be utterly destroyed, and a godless institution established in its stead, unless your Majesty shall graciously interfere, by the exercise of your royal prerogative, to prevent it.

Your Majesty's humble petitioners most respectfully represent, that they have been brought up to fear God and honour the King; they have ever held the promise of their Sovereign sacred and worthy of all trust, and so trusting, they did not presume, when lands were cheap in the Province, and an endowment might have been easily obtained, to stand between the grace of the

Sovereign and the people ; nor were they prepared for the disregard to the royal prerogative and the just claims of the National Church manifested by the late Act ; which Act they consider more unaccountable and unjust, because the same Legislature has abundant means at its disposal of endowing as many Colleges as it pleases, without the slightest detriment to any one, and of leaving that of their Sovereign and her religion free and untouched. For all we ask is simply to retain the advantage which is actually enjoyed by every other body of Christians in Upper Canada, — of having one place of public education, in which their young men may be religiously instructed, and such as desire it trained to the holy Ministry, and not to have an endowment wrested from us which our Sovereign has granted for that purpose.

Your dutiful and loyal subjects, may it please your Majesty, would farther observe, in deep anguish of heart, that there was a time when the word of the Sovereign was felt to be as secure as the stability of the Empire. And shall such a time be allowed to pass away ? The truth of the Sovereign and the affection of the people are correlative, as the one cannot live without the other ; yet nearly one-third of the inhabitants of this noble Colony are suffering in their dearest rights and interests from an Act which they feel to be extremely opposite. They are deprived of their University and endowment, although thrice guaranteed by the Crown, and by this they lose the power of conferring degrees in Arts and Divinity, which virtually passes on them a sentence of proscription from all such offices of profit and honour as require a degree to qualify for their attainment. Above all, they are deprived of the means of bestowing on their children an education based on religion, — the only education worth possessing.

Under such trying circumstances, to whom can they go for redress but to your Majesty, in whose maternal affection they put their trust, as many of them now far advanced in life have done in that of your Majesty's predecessors ? Permit us, then, to hope, that your Majesty will lend a gracious ear to this our humble supplication ; that, influenced by your exalted position as head of the Church, you will cause the pledge of three Sovereigns to be redeemed by the restoration of King's College in all its efficiency, with such modifications of its original Charter as shall separate it entirely from politics, and allow it to proceed in its work of scientific and religious instruction in security and peace.

And your Majesty's dutiful and loyal petitioners, as in duty bound, will ever pray.

2.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled :

The humble Petition of the Clergy and Laity of the United Church of England and Ireland, residing in Upper Canada, most respectfully sheweth,—

That an Act was passed by the Legislature of Canada on the thirtieth of May last, intituled, “ An Act to amend the Charter of the University established at Toronto, by His late Majesty King George IV., to provide for the more satisfactory government of the said University, and for other purposes connected with the same, and with the College and Royal Grammar School forming an appendage thereof.”

That this Act contains provisions most injurious to your Petitioners, and the National Church of which they are Members, since it virtually destroys the Charter and confiscates the endowment of King's College; which Charter was granted by His late Majesty King George IV., on the fifteenth day of March one thousand eight hundred and twenty seven, and in the eighth year of his reign, for the purpose, as the preamble expressly sets forth, of educating the youth of Upper Canada in the principles of the Christian religion, and for their instruction in the various branches of science and literature which are taught in the Universities of Great Britain and Ireland.

That the Charter and endowment of King's College were solicited by His Excellency Sir Peregrine Maitland, then Governor of Upper Canada, who urged upon the Imperial Government the wisdom of granting a boon so necessary to the prosperity and well being of the Colony, and one of the special objects of the prayer was that the College should be so constituted as to educate youth for the clerical as well as the other liberal Professions as in the Mother Country—hence Oxford University is named in the Charter as the model to be followed.

Your Lordships' Petitioners further represent, that in accordance with this prayer, provision was made in the Charter for educating young men for the Ministry of the Church of England, by establishing a Professorship of Divinity, while at the same time scholars and even Professors were freely admitted to all the secular advantages of the University, and might proceed to any degree, except in Divinity, without any test whatever. Hence although the University of King's College was in its government

under the Church of England, yet all the benefits which it was able to confer were accessible to the youth of the whole population, with the exception of the Divinity department, which would only be desired by those who were members of the National Church, unless other doctrines were to be inculcated. Indeed there was no period before the repeal of the Test-laws when there could have been the least reason for expecting or even imagining that a Charter establishing a University so open in its provisions could have been granted and endowed by the Crown except in connexion with the Church of the Empire.

That although King's College was the most open University which up to that period had ever been established by the Crown, a clamour was raised against it in the Colony upon no more reasonable grounds than that it recognized a distinction between the Church of England and the various sects which differ from her. The motives and objects which led to this clamour and consequent attacks, were in this country well understood and appreciated. It was impossible to give credit to the authors of them for honesty of purpose, when it was perceived with how little scruple they perverted and misstated the conditions and effect of the Charter of which they complained. But, being encouraged and aided by a party in England and not withstood by Government as they might have successfully been, if some degree of confidence had been shown in supporting what was just and right, they prevailed, and after some years of delay and agitation, the Secretary of State invited the Legislature to suggest such alterations and amendments in the Charter as they might deem useful and expedient.

Your Lordships' Petitioners most respectfully represent that no man who values what is good and stable in government, can for a moment doubt that this was a most unwise and unfortunate course. It was wholly without example, that a Colonial Assembly should be allowed, by their acts, to mutilate a Royal Charter which had been granted by the government after long deliberation, under the great seal of the United Kingdom.

The mischiefs which were sure to flow from such a proceeding have been apparent from the moment a course so irregular and unconstitutional was permitted, and they are brought to the worst possible result in the Act which has just passed. For instead of confining itself to some modifications of the Royal Charter, the utmost extent to which that invitation could with propriety be construed, this Act totally destroys King's College and creates an Institution of a character wholly different. Instead of being religious, the leading feature is the total exclusion of all Christian worship, and so horrible are its tone and provisions on this important point that it even proscribes clergymen from giving any professional instruction whatever on the most important of all subjects. Such an utter interdiction of everything

religious as this Act seeks to establish, is without precedent among Christian nations. It drives away all those who from their living Faith, warmth of disposition, and sincerity of purpose, are best qualified to train the young to all that is lovely and sublime in religion, pure in morals, and noble in science.

Your Lordships' petitioners would further represent that the Royal pledge given to the Church of England in the provisions of the Charter is altogether disregarded—the property and estates, in effect, confiscated, every vestige of Christianity banished, and King's College abolished, and its property applied to purposes as different from those intended by the Royal donors as light from darkness. That no ground of forfeiture has been shewn, such as might subject a corporation upon a proper legal proceeding to the loss of its privileges, nor is it even pretended to be in fault; yet the Act deals with the constitution and property of King's College as if neither the corporation nor the numerous inhabitants of Upper Canada interested in the object it was intended to promote had any rights under it to claim or protect.

By the documents annexed, it is distinctly shewn that more than three-fourths of the population of Canada West are in principle opposed to this Act, or to any educational institution divested of a religious character; and that not only His late Majesty King George III., who first set apart the endowment, and His late Majesty King George IV., who granted the charter, intended the College so to be established for the education of youth in sound learning and the principles of the Christian religion, but his late Majesty King William IV. was also pleased distinctly to recommend in King's College of a Professor of Divinity, even when consenting to some minor alterations, declaring it to be a matter of great importance to his subjects in Upper Canada who belong to the Church of England, and that His Majesty, as head of that Church, could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

Your Lordships will perceive that, while the acts and earnestly-expressed wishes of three British monarchs are set at nought, more than two millions of acres for educational and charitable purposes, for the benefit of the French population in Lower Canada, as if to shew how far British feelings can be insulted, and the commands of Louis the XIV. held sacred, and the French Colleges supported and cherished. Not that your Petitioners desire the confiscation of one of these acres or the suppression of one of these Colleges; but surely it is not too much for British hearts to expect that the wishes of no fewer than three of their own Kings should meet with as much reverence as those of one foreign prince. At present the contrast is truly humiliating.

Your Lordships' Petitioners would further represent, that an Act so iniquitous and unjust could never, as they believe, have

passed but for the unhappy union of the two Provinces. The French members, added to a certain class of members in Upper Canada, will commonly be found an overwhelming majority where the interests of the Church or a sincere attachment to the Mother Country are concerned. And yet so strongly was the injustice of this measure felt, that a majority in its favour might not, it is believed, have been found to pass it in the Legislative Council, had not the constitution been infringed by the introduction of twelve additional members. Since this unfortunate step was taken, the Legislative Council, which was intended as a check against sudden and unjust legislation, has, in public opinion, become utterly incapable of affording that protection.

Your Lordships' Petitioners most respectfully represent, that the argument used by some to defend this measure, on the ground that it is similar to that which was acted upon by the Parent State in the formation of certain secular colleges in Ireland, is altogether fallacious; for, whatever may be thought of the principle then adopted, no vested rights were invaded, nor the endowment of any institution as in this case confiscated without cause. Moreover, no class in Ireland could complain of positive injustice, because there were other seminaries of instruction to which those who found themselves aggrieved might send their youth. But in Upper Canada the Church of England had but one college, and that one is taken away by this Act of the Legislature; while the same Legislature has granted charters to colleges for Roman Catholics, Presbyterians, and Methodists exclusively, as well as pecuniary aid to a considerable amount.

Your Lordships' Petitioners most respectfully represent, that neither the clergy nor the conscientious members of the Church can have any connection with a University such as the Act establishes, which repudiates religion, and in which the voice of praise is never to be heard. And this is the more to be deplored, because King's College might have been easily preserved in all its integrity; for government has ample means at its disposal to endow colleges in connexion with other denominations upon principles which they prefer. In this way all parties would have been satisfied, and King's College restored to the position in which it was originally placed, with such modifications only as would have separated it entirely from political influence and agitation, and thus made it a blessing to the country. But this settles nothing, while it throws every thing in confusion. It legislates for a small fraction of the population, few of which desire or can avail themselves of the instruction it offers. It holds out, indeed, terms of incorporation to the other colleges; but they are of so degrading a character, without any countervailing advantages, that it is not probable that they will in any case be accepted. Thus the only thing as yet accomplished by the statute is the destruction of King's College, and the confiscation

of its property, by the exercise of power which the Imperial Parliament has never assumed in the worst of times, and which our most able Judges have declared to be unconstitutional and revolutionary: the truth of which opinion is proved from the fact, that similar institutions to that of King's College, founded in the British colonies, have received from the ruling power ample protection, after the countries in which they were founded had become foreign to the British crown. Thus the colleges founded by the Kings and Queens of England in the colonies, now the United States, are still cherished and preserved, and their endowments not only held sacred but largely increased.

Permit your humble Petitioners to entreat the attention of your Lordships to the position in which this Act seeks to reduce the Church of England in this populous diocese. While the Roman Catholics, the Methodists, and the Church of Scotland have colleges exclusively their own,—the two latter under Royal charters from the Crown, with the power of conferring degrees in arts and divinity,—the National Church, with nearly as many members as all these put together, is deprived of her one college, and driven to have recourse to a temporary institution for training some of her young men to the ministry; otherwise her vacancies could not be supplied or her light extended to the waste places of the Province. Nor was even the site of a few acres reserved, on which your Petitioners, by their own contributions and the assistance of their friends, might hope to erect buildings for the purpose of the secular and religious instruction of their children.

Your Lordships' Petitioners feel sadly humbled thus to be compelled to supplicate for relief from an act of complicated oppression, which seeks without cause to crush the National Church, and even to peril her existence in Upper Canada; and not only this, but to shackle the minds and destroy the eternal hopes of the rising generation, by compelling them to adopt a system of education which as Christians they must always abhor; and all this, it would appear, for no other reason than that your Lordships' Petitioners belong to the Church which the Sovereign has sworn to maintain inviolate, and have been ever faithful to the Crown.

Your Lordships' Petitioners would further most respectfully represent, that nearly two hundred thousand loyal subjects of Her Majesty, who have risked their lives more than once to preserve the unity of the empire, have deep interest in your Lordships' decision; and should it prove adverse, they must conclude that either the power or the will of the Imperial Parliament to protect them against injustice is wanting.

The University Act, of more than eighty complicated clauses, was, your Lordships' Petitioners are credibly informed, passed by the Legislative Council in twenty minutes, without one reading! having, as the phrase is, been read short,—that is,

merely the title,—the sudden addition of twelve members rendering the House impatient of delay. Such a state of things cannot long exist without rapidly increasing the evil; and even already, the loyal and attached portion of the population are full of despondency, or becoming estranged from the Parent State, as the wildness or unsoundness of the projects now afloat in the Province so fatally testify.

In conclusion, Your Petitioners most respectfully implore your Lordships to bear in mind that they are merely seeking to retain the same advantage which is at this moment enjoyed by every other body of Christians in Upper Canada,—that of having one place or college, with its means of support the gift of the crown, in which their youth may be trained in religious as well as secular knowledge. As, therefore, your Lordships reverence true religion and the unity of the empire, we, your humble Petitioners, entreat the disallowance of this Aet; against which we solemnly protest, as injurious to our holy Church, and subversive of our rights and privileges as Englishmen, and which is at the same time unconstitutional, and pregnant with the greatest evil to Canada and the British Empire. And permit us further to pray, that justice may be done in the premises; and that the solemn pledges of three illustrious Sovereigns may be honourably redeemed, by recommending the restoration of our University of King's College.

And your Lordships' Petitioners, as in duty bound, will ever pray.

L.

Gentlemen in Holy Orders, who have been in attendance at the Theological Institution, Cobourg:

- Allen, J. W. Kingston.
- Anderson, Gustavus Mohawk, Bay of Quinte.
- Bartlett, P. G. Now in England.
- Brent, Henry..... Barriefield.
- Bousfield, Thomas Wolf Island.
- Belt, W..... Dundas.
- Bull, G. A..... St. Catharines.
- Barrett, G..... Deceased.
- Brown, Charles..... Malahide.
- Bowen, E. C..... Sydenham.

Beck, J. R. W.....	Rice Lake.
Clarke, W. C.....	Pakenham.
Dillon, M. M.....	Antigua, West Indies.
Ede, J. H... ..	Now in the West Indies. <i>deced</i>
Edge, John	Now in England.
Fauquiere, F. D.	Zorra. <i>deced</i>
Garrett, Richard	Brock.
Godfrey, James.....	Niagara District.
Groves, F. J. J.....	Victoria District.
Harding, Robert	Emily.
Hickie, John.....	Fenelon Falls.
Hamilton, James	Now in England.
Harris, James	Eastern District.
Ingles, C. L.	Drummondville.
Jamieson, Andrew	Walpole Island.
Johnson, W. A.	Scarborough.
Ker, Mathew.....	March.
Kennedy, John.....	Mohawk, Grand River.
Lampman, Archibald	London District.
Logan, William	Cartwright.
McKenzie, J. G. D.....	Toronto.
Merritt, R. N.	Barton.
Mockridge, James ..	Warwick.
Mulloch, J. A.	Adolphustown.
Patterson, E.....	Stratford.
Plees, H. E.	Kemptville.
Read, J. Bolton.....	Port Burwell.
Ruttan, Charles.....	Paris.
Shirley, Paul.....	Camden East.
Shanklin, R.....	Oakville.
Simpson, J. E.	<i>Deceased.</i>
Stimson, E. R.	Mount Pleasant.
Thomas, J. Lloyd.....	<i>Deceased.</i>
Tooke, J. R.	Marysburgh. <i>deced</i>
Wilson, John	Grafton.
Worrell, J. B.	Smith's Falls.

M:

Correspondence of the Lord Bishop with the Right Honorable Lord Grey, Secretary of State for the Colonies.

LONDON, Bury Street, St. James's

May 17th, 1850.

MY LORD,

I have the honour to state, for your Lordship's information, that I am the bearer of a petition to Her Majesty the Queen, signed by more than eleven thousand members of the Church of England in Upper Canada, on the subject of the University of King's College. This document, of which I take the liberty of enclosing a printed copy, I am anxious to present, when it may be convenient for your Lordship to receive it.

I have also charge of petitions to the two branches of the Imperial Parliament on the same subject, but these I trust I shall not be under the necessity of presenting, should a course which has suggested itself to me, fortunately meet with your Lordship's favorable consideration—a course which, without offending any one, would enable me to attain, in a very moderate degree, the great object which I have at heart, and for which I have been labouring more than fifty years—namely, the establishment of a Church University, and in a way that would set at rest the vexed question of King's College in the Colony, and be felt as an act of Royal Grace, proceeding from your Lordship's seasonable interference, by more than two hundred thousand of the most respectable and attached subjects of the Queen in Western Canada.

I have the honour to be,

My Lord,

Your Lordship's most obedient servant,

Signed,

JOHN TORONTO.

The Right Hon'ble

LORD GREY,

H. M. Principal Secretary of State
for the Colonies.

LONDON, 10, Bury Street, St. James's

29th May, 1850.

MY LORD,

I beg permission to enclose a Memorandum of the scheme alluded to in the letter, which I had the honor to address to your Lordship on the 17th instant, for establishing, without assistance from the Colonial Government, a University in connection with our Church, and receiving only from Our Gracious Sovereign what other denominations have long enjoyed—a Charter of Incorporation providing for the government of the Institution and granting it the privilege of conferring Degrees.

Your Lordship will, I trust, do justice to the course which I thus seek to pursue, and which, if concurred in by your Lordship, will enable the Church quietly to withdraw from further discussion on the subject in Canada, and to leave her enemies in the unmolested enjoyment of the Royal Endowment of which we have been most unjustly deprived, since it would appear that the Imperial Government can offer no remedy.

In this way the proposed Church University will be entirely separated from political agitation of every description, and be able to proceed in her work of religious and scientific instruction, though perhaps on a diminished scale, in security and peace.

I have, &c.,

(Signed,) JOHN TORONTO.

The Right Honorable EARL GREY,
&c., &c., &c.

Memorandum of a Scheme for Establishing a Church University in Upper Canada. To be endowed from private sources only.

BUILDING FUND.

1. The contributions and donations already made in the Colony, and which may be expected to increase beyond their present amount, £25,000 provincial currency to £30,000 currency, or £26,000 Sterling, to be expended in erecting necessary buildings.

The endowments to arise from two sources :

First,—A Queen's letter for a Collection in all the Churches of England, the proceeds of which may be assumed at £20,000.

The reasons for granting such a letter in this case are very strong, I may with truth say irresistible:—

1st. As regards precedents, a Queen's Letter, as I am informed was granted many years ago towards the Establishment of, Bishop's College at Calcutta, and half the proceeds of a Queen's

Letter was recently given to the Bishop of Newfoundland towards building his Cathedral. I am persuaded that many others are to be found, but to which, as a stranger, I have no access.

2. A Queen's letter has only reference to the Members of the Established Church. It is a collection at Divine Service, to which the Worshippers may contribute or not, as they see fit. It therefore imposes no hardship on any one, much less a compulsion to give, but is merely such a charitable act, as one Branch of the Church being in difficulty may receive from another, and has been practised since the days of the Apostles.

3. The Church in Upper Canada has peculiar claims upon the Church of England, not only as a weak child requiring fostering care, but because the Colony has been for many years the chief Asylum of poor Emigrants from the Parent State, of whom thousands are Church people, and being commonly destitute when they arrive, have to be largely assisted, and such assistance always comes in the largest measure from the Members of our Church.— It may indeed be truly affirmed, that more is sometimes given in one year, in private charity to these destitute Strangers, than the amount assumed as the probable proceeds of the Queen's letter.

4. Of the 97,000 Emigrants who came to Quebec in 1847, more than three-fourths reached Upper Canada. Of these 40,000 landed at Toronto bringing with them a malignant fever, and although the Government had done a great deal to mitigate their distress, much more remained for the charitable to do. And what rendered matters more afflicting, many of our own people in their eagerness to relieve the sick Emigrants, became themselves victims to this virulent and contagious fever. For several months, indeed during the whole Summer, more than 1,200 Emigrants were sick in the Hospitals and temporary buildings erected for their accommodation. The principal agents in all this were my Clergy and people. Surely the saving to the United Kingdom of the great expense of supporting 97,000 perishing Emigrants becomes an irresistible claim to a Queen's Letter as some small return.

5. Moreover it will only be doing for us what the Church of Upper Canada, poor as she is has already done for this great country. A collection was made in all our Churches, Chapels, and Stations during the recent famine in Ireland and the Highlands of Scotland, giving two-thirds of the amount to the former, and one-third to the latter. On the whole, we have already contributed more than ten-fold the proceeds of such a Royal Letter, and are still continuing, year after year, to give more than it is likely to produce. And yet such a mark of Royal consideration would be most gratefully received as a precious remuneration for all we have done or may hereafter do.

6. In fine, as far as I can learn, the Members of the Church of England would gladly welcome the grant of a Queen's letter in this case, as affording them an opportunity of manifesting their love for the Church in Canada in a way after their own hearts.

Second,—Contributions from Public Bodies and Individuals in England, £10,000.

But should Her Majesty the Queen condescend to bestow a Royal donation to head the list, as I have reason to believe His Grace the Duke of Wellington is prepared to do, to the extent at the least of One Thousand Pounds, the amount of this source might be taken at twenty instead of ten thousand pounds.

And here I most respectfully submit, that were Her Majesty aware that we have been deprived of a Royal gift worth £270,000, consisting of Lands under Patent from the Crown—yielding a Revenue of Eleven Thousand Pounds per annum, and pledged by three Sovereigns—she would hasten to repair, in as far as may be in her power, the great loss and injury we have thus sustained.

In conclusion, I would with all respect and deference submit, that it is no slight argument in favour of this scheme, that its adoption will set at rest a grave and troublesome question in the Colony, in a way that can give just offence to no one. But while the National Church remains without a University to Educate her youth on religious principles for the Holy ministry and the liberal professions, the blessings of tranquility and peace can scarcely be hoped for in Upper Canada.

(Signed,) JOHN TORONTO.

DOWNING STREET, 13th June, 1850.

MY LORD,

I have had the honor to receive your Lordship's Letter of the 29th ultimo, enclosing a Memorandum on the subject of the proposed establishment, by Royal Charter, of a University in Upper Canada, in connection with the Church of England, and unaided by Colonial Funds.

I need scarcely observe to your Lordship, that Her Majesty's Government are always disposed to regard favorably proposals which are made for extending and improving the means of Education in the British Colonies, and more especially when those proposals do not involve the necessity of a Grant of Public Money. I shall therefore be ready to consider with the utmost attention the suggestions you have offered for the incorporation of a new University in Upper Canada, whenever your Lordship shall have favored me with a Draft of the Charter which may be deemed adequate for the purpose. Until I shall be in possession of such Draft, I am obviously not in a position to form any judgment upon the propriety of recommending Her Majesty to give her consent to the desired measure. I may observe, further, that I should feel it my duty to communicate likewise with the Provincial Government on a matter of such importance, before committing Her Majesty's Government to any settled course of action.

2. With respect to the application for a Queen's Letter, for the purpose of raising a collection in aid of the design, I have to inform your Lordship, that I find upon communicating with the Secretary of State for the Home Department, that a very strong objection is entertained to the multiplication of such appeals to the benevolence of Her Majesty's subjects, and that as the S. P. Gospel has, under the existing arrangement, the advantage of a Queen's Letter once in three years, by which large funds are collected for the support of the Church in the Colonies, I fear it will not be practicable to comply with your request. At all events, it will be impossible to do so, before a decision has been formed as to the Grant of a Charter of Incorporation to the proposed University.

3. Having laid before the Queen the Petition dated the 9th April last, which you placed in my hands from certain Members of the United Church of England and Ireland in Upper Canada, urging the establishment of the proposed University, I have to acquaint your Lordship that Her Majesty was pleased to receive the same very graciously. I have also laid before her Majesty the Petition which your Lordship communicated to me at the same interview from the Clergy and Laity of the Church of England in Upper Canada, expressing their objections to the Act passed in the last Session of the Legislature of Canada for the amendment of King's College Toronto, and praying that measures may be taken for restoring that College to its efficiency, with such modifications of its original Charter as shall separate it entirely from politics. Upon this petition, which judging from the terms in which it is expressed, should, I apprehend, have been delivered to me previously to the confirmation of the act referred to, I have been unable to advise Her Majesty to issue any commands.

I have, &c.,

(Signed) GREY.

The LORD BISHOP of Toronto.

LONDON, 19 Bury Street St. James's
18th June, 1850.

MY LORD,

I have the honor to acknowledge your Lordship's Letter of the 13th instant, in reply to the communication and Memorandum which I took the liberty of addressing to your Lordship on the 29th ultimo, relative to the proposed establishment by Royal Charter, of a University in Upper Canada, but unaided by Public Funds.

Your Lordship is pleased to state that Her Majesty's Government are always inclined to regard favorably proposals which are made for extending and improving the means of Education, and more especially when the proposals do not involve the Grant of Public

Money; and that your Lordship will consider, with the utmost attention, the suggestions I may offer for the incorporation of an University in Upper Canada, whenever I shall have furnished a Draft for the same.

Such Draft I have now the honor to inclose, in the full confidence that it will receive your Lordship's approbation. It is little more than a transcript of the Charter of the late King's College, or of that of the Scotch College now in operation at Kingston, Canada West, with such modifications only as may attach the Institution it seeks to establish to the Church, and separate it from all political influence whatsoever, and enable it to proceed in its work of religious and scientific instruction in security and peace.

But while I thank your Lordship for promising to give due attention to the Draft of the Charter, in order to be in a position to judge of the propriety of recommending Her Majesty to grant Her consent to the desired measure, I trust, that on further reflection, your Lordship will see cause to relinquish any such reference on the subject to Canada as may impede or delay its issue, and for the following among other reasons:—

First, It is the avowed intention of the promoters of the Statute by which King's College has been superseded and its endowment devoted to the establishment of a new University, from which religion is by enactment excluded, to make that University the only one in the Province; and for this purpose they have invited, though as yet without success, those religious bodies who have Colleges of their own to surrender their Charters, and to affiliate themselves as Theological Seminaries around the new University. Now, so long as this desire is cherished on the part of the Provincial Government, an application for their assent to establish a Church University will in all probability fail.

Second, Such reference, I respectively submit, would, upon another ground, be met with refusal or dissent.

The Members of the Church of England being more than one-fourth of the population, and in number more than two hundred thousand, furnish nearly three-fourths of the youth who desire an University Education, as was shewn from the lists of the names of the Students of King's College. Now, all these will go to the Church College, as soon as it commences the business of instruction; and if to these be added the youth of the different denominations having Colleges of their own, the Toronto University, as its friends well know and admit, will be left comparatively empty: hence they will object to any seeming rival.

Third, Had the Bishop and Members of the Church of England besought Her Majesty for something new and uncommon, it would have been reasonable to communicate with the Provincial Government, but they merely ask the advantage which every other body of Christians in Upper and Lower Canada enjoy, namely, one College supported by their own means, in which their youth may

be instructed in religious and secular knowledge; and as it cannot be withheld from the Church of England without manifest injustice, your Lordship will perceive that to make it to depend upon the will or caprice of those by whom that Church has been deeply injured, will be felt to be nothing less than proscription and intolerance.

Fourth, I would *further*, my Lord, *respectfully* submit, that what we request is clearly within the Royal Prerogative to bestow, and can be granted to us, as it has been to others, without giving just cause of offence to any one, since it has nothing to do whatever with party or politics.

Your Lordship will, I trust, pardon me for calling your attention to the humiliating position in which this condition of reference is likely to place the Church of England. No such impediment has ever been allowed to intervene between the grace of the Sovereign and any other denomination, and why should it be permitted to stand between the Queen and Her own Church, which it is Her special duty to protect

All we desire, my Lord, is such a Charter as has been granted to the Church of Scotland in Canada, and under such a Charter we shall be proud to act. Allow me then to hope, that your Lordship will, in consideration of the reasons which I have had the honor to suggest, and the justice and pressing nature of our cause, grant the prayer of our Petition without any unnecessary delay.

Give us no reason, I beseech you my Lord, to envy our neighbours of the United States of America, where there is no instance of a Charter, such as we pray for, having been refused. Instead of circumscribing their Colleges and Schools of learning, that acute people take delight in their multiplication; and so little jealous are they in this respect, that they have uniformly cherished all such Institutions as had been founded by the Crown previous to the Revolution, and such have received from the Ruling Powers ample protection after these Powers had become foreign to the British Empire. Thus, the Colleges founded by the Kings and Queens of England in the Colonies, are still respected and preserved, and their endowments not only held sacred, but largely increased.

As your Lordship has seen fit to decline granting a Queen's Letter to assist us in the endowment of our proposed University, I bow with due submission. But I may be allowed to state, that my request was by no means unreasonable. Precedents are not wanting; and the reasons assigned in my Memorandum, for granting such a favor, are, in the judgment of others as well as myself, all but irresistible.

I have, &c.,

(Signed,)

JOHN TORONTO.

The Right Honorable the EARL GREY.

19, Bury Street, St. James's,

20th July, 1850.

SIR,

I have the honor to enclose a Memorandum of two interviews with which I was honored by the late Sir Robert Peel, in the hope that the support, which my application for a Royal Charter to establish a University in Upper Canada in connection with the Church of England, would have received from that eminent Statesman, may be made known to the Right Honorable Earl Grey, Her Majesty's Principal Secretary of State for the Colonies, and induce His Lordship to give my petition both an early and favorable consideration.

I have, &c.,

(Signed,) JOHN TORONTO.

B. HAWES, Esquire,
&c., &c., &c.

A memorandum of the Bishop of Toronto's two interviews with the late Sir Robert Peel:—

On Friday, the 7th of June, I called on the late Sir Robert Peel, with a letter of introduction from Chief Justice Robinson of Upper Canada, for I was anxious to interest so great and good a man in the object which had brought me to England. Soon after I sent in my card and letter, the servant came and told me that Sir Robert was very sorry that he happened at that moment to be particularly engaged, but would make an early appointment to see me.

"Sir Robert Peel presents his compliments to the Bishop of Toronto, and will have the honor of seeing him on Monday morning at one quarter before eleven."

On Monday, the tenth of June, I called at the time appointed. Sir Robert was at first distant and reserved, but nevertheless courteous and encouraging. He heard my statement of the many struggles and final destruction of King's College, and the establishment of a College in its stead, from which religion is virtually excluded, with the most patient attention. "It seems a strange and outrageous proceeding, so far as I understand it; but I shall require to study the matter, and make myself acquainted with all the details, that I may be fully satisfied in my own mind before I can ever think of interfering. Indeed, I have so little influence that my interference can, I fear, be of little use. I suppose (he said) that the new Institution of Toronto University is something like the London College or the Irish Colleges." Pardon me, I replied; the London College preys upon no other interest, and is supported from private sources; it unhappily drops religion, but it goes not so far as to exclude it, by legal enactment, as the Toronto University does.

July, 1850.

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"That certainly makes a difference." It differs also from the Irish Colleges in this—that the Irish Colleges are supported by the Government, and their establishment did not interfere with or injure any other institution. But the College or University of Toronto is founded on the ruins of King's College, whose Royal Charter it has repealed under the pretence of amending it, and whose Endowment of Eleven Thousand per annum, though secured by a Patent from the Crown, and guaranteed by the pledge of Three Kings, it has has seized and appropriated to itself. "Then, if I understand it," said Sir Robert, "the Government would have made a parallel case had they seized upon Trinity College, Dublin, and not only de-stroyed its religious character but endowed with its property all the new Colleges." Such, I answered, would have been a case exactly parallel. "If so," continued Sir Robert, "it would seem a case of singular injustice and oppression, and what could never have taken place in England; but I must be more fully satisfied on this point." He then required me to send him a copy of the Statute, and such other papers as I thought might elucidate the subject, and he promised to give them a careful perusal.

On my return to my lodgings I sent the following letter, and the documents required, and with the more alacrity, because Sir Robert got evidently interested in the subject as our conversation proceeded, and became more frank and cordial, in so much so, that I felt that the reserve with which he met me at first had altogether disap-appeared:—

LONDON, 19, Bury Street, St. James's,

10th June, 1850.

SIR,

I have the honour to enclose a Copy of the Statute passed by the Provincial Legislature in Canada, by which the Royal Charter is repealed, and its endowment devoted to the support of a secular Institution, from which religion is virtually excluded.

I likewise add printed copies of Petitions to the Queen and the two Branches of the Imperial Parliament, to which upwards of eleven thousand signatures are appended; and a Copy of my Petition to the Legislature of Canada, presented while the measure was in progress.

I pray that God may bless your kind interference in our behalf, so that we may obtain a Royal Charter, to enable Churchmen to educate their children from their own means and in their own way. It is a small boon considering the hardship of our case, and a simple matter of justice to which we are fully entitled.

If unhappily refused, it will add the element of religious discord to the many causes which already distract the Canadas.

I have, &c.,

(Signed,) JOHN TORONTO.

The Right Honorable Sir Robert Peel, Bart., M. P.

As I had no desire to take any steps offensive to the Government, I had abstained from getting my Petitions presented to the two Houses of Parliament, and felt disposed to withhold them altogether, if a Royal Charter were granted us to secure more easily the property which we and our friends had subscribed, and enable us to grant Degrees; but finding from a letter from Earl Grey, Her Majesty's Principal Secretary of State for the Colonies, that there might be difficulty in obtaining it, although a Royal Charter had been granted to the Members of the Kirk of Scotland in Canada, I thought it right to solicit Sir Robert Peel's assistance and advice, and accordingly addressed to him the following note, with such additional documents as this new obstacle seemed to require:—

19, BURY STREET, St. James's, 15th June, 1850.

SIR,

In compliance with your wish, I have the honor to enclose a Copy of our Petition to the Queen, soliciting a Royal Charter for the establishment of a Church University in Upper Canada, and a Draft of the Charter we desire.

It is little more than a transcript of the Charter of the late King's College, with such alterations as may separate the Institution it seeks to establish, from any political influence whatsoever, and enable it to proceed in its work of religious and scientific instruction in security and peace.

Since I had the honor of calling on you, I have received a Letter from Earl Gray, announcing a condition to the granting of the Charter, which, if not removed, appears to me tantamount to a refusal.

Perhaps you will permit me to show you this Letter, and add to the many obligations I am under, the benefit of your advice.

I have, &c.,

(Signed,) JOHN TORONTO.

The Right Honorable Sir Robert Peel,

In a very few hours I received the following note:—

“ WHITEHALL, June 15.

“ Sir Robert Peel presents his compliments to the Bishop of Toronto, and will see the Bishop at one o'clock on Tuesday morning. Sir Robert Peel would have named an earlier appointment, but he is obliged to leave town for a day or two.”

On Tuesday, the 18th June, I was in attendance. Sir Robert met me as an old acquaintance, and came forward and shook me cordially by the hand. “ I have read your papers, which fully substantiate your statement. It is a case of great hardship and injustice. But I think you have exercised a wise discretion in not presenting your Petitions to the two Houses of Parliament; and it no doubt will be duly appreciated at the Colonial Office—for

"acts of forbearance are seldom lost. And indeed, as the Colonial Act destroying King's College, and establishing the Toronto University in its stead, has unfortunately been confirmed here, I do not well see what the Parliament could have done in the matter." I said the presentation, and consequent publication of the Petitions would have made our case generally known, and thus, at least, have multiplied our friends, and increased their disposition to help us. "Not perhaps so much as you imagine; for there is no discussion on petitions when presented, and if they are especially called up, the prayer could not have been granted, and the Government might have been put to some inconvenience, and would have naturally become less disposed to favor your Petition for a Royal Charter. At all events, as you seem inclined to ask for a Royal Charter (without any other public assistance) to educate your children from your own resources, the request seems so just and reasonable, and your proceedings have been so quiet and moderate, that I do not anticipate any serious objection."

I then showed him Earl Grey's Letter to me of the 13th of June, 1850, on the subject of a new Royal Charter, which he read over very carefully. I next placed the answer which I had prepared to send to the Colonial Office, in his hands, which, although rather long, he likewise read slowly over; and, after suggesting the alteration of one or two passages, he pronounced it a document of becoming dignity, force and moderation. He then expressed a hope that Lord Grey would not refer the question of granting or not granting the Charter to the authorities in Canada, who had done us so great injury, and made the application necessary; and added, that to refer it, would be little better than a mockery. He felt that such reference would not be persisted in; that he would speak to Mr. Hawes on the subject, and if necessary, to Earl Grey, who were both honorable men, and not disposed to adopt any thing unreasonable or unjust. He thought that the probable effect of such reference had not been sufficiently considered, or it would not have been entertained. I said that granting a Charter was clearly within the Royal Prerogative, and would lose much of its value if it could only be obtained at the request of our enemies; that no such impediment has ever been allowed to intervene between the grace of the Sovereign and other denominations in Upper Canada, and why it should be permitted between the Queen and her own Church, of which she is the Head and Protector, I was unable to conceive. Sir Robert Peel added, "there may be difficulties of which we are not aware; and if you continue to proceed with moderation, they will be more easily removed. But what is your intention should there be a prolonged delay?" I said, the College would commence as soon as I returned to Canada, whether we received a Royal Charter or not, for the education of our children could not be delayed. "In this you are right, the Church must do her duty." Yet, I continued, delay was to be regretted; for so long as the Col-

lege remained without a Charter, it would be a source of complaint and irritation among my people who would feel themselves proscribed and in a state of persecution; my wish has been to smooth down matters, and to rest satisfied with a Charter, without asking anything further, or dwelling upon our injuries. But peace and tranquillity cannot be looked for, if so small a gift is refused. Indeed to refuse it is the worst policy imaginable; for it will compel us to look with envy on our neighbours in the United States, where there is no instance of a Charter such as we pray for, having been refused. Instead of circumscribing their Colleges and Schools of Learning, that acute people take delight in their multiplication; and so little jealous are they in this respect, that they have cherished all such Institutions as had been founded by the Crown previous to the Revolution, and such have received from the Ruling Powers ample protection after those Powers had become foreign to the British Empire. Thus the Colleges in the Colonies are respected and preserved, and their Endowments not only held sacred, but largely increased. Sir Robert smiled, and said, "I am not surprised at your warmth, for the ease is very aggravated; and perhaps it would be better to go at once and state your ease to Lord John Russel, who would, I believe, do what is right: but this we will consider: should the Colonial Office fail you, You must, however, be patient and hope the best. I shall do what I can, because your object is just; but I must again remind you, that there is little in my power."

I then told Sir Robert that the Duke of Wellington was favorable to our proposed Church University, and was about to transfer to it some valuable property which His Grace possessed in Canada, to found Scholarships. Sir Robert expressed great pleasure at this communication, and when I took leave, he accompanied me to the door and shook hands, and parted with great kindness.

Not having heard from Sir Robert Peel, I determined to leave my name at his residence on Saint Peter's Day; but after proceeding some way through the Park towards Whitehall, I thought it might appear somewhat intrusive or premature, and that it would be better to wait a few days longer. But alas! on that very day the accident happened, which terminated so fatally to himself and family the nation and the world.

DOWNING STREET, 26th July, 1850.

MY LORD,

I have had the honor of receiving your Lordship's letters of the 18th ultimo and 20th instant, on the subject of the Establishment, by Royal Charter, of an University in Upper Canada exclusively connected with the Church of England.

I have, in reply, to inform your Lordship that I have perused the Draft Charter enclosed in your first letter, and I have also carefully considered the suggestions by which it is accompanied, and that I regret to be under the necessity of stating, that it is impossible for me to come to any decision on the application you have submitted to me, without having had an opportunity of ascertaining what may be the views of the Provincial Government upon it. I will, therefore, transmit copies of your letters and of the Draft Charter to the Earl of Elgin, and I must postpone offering any advice to Her Majesty as to the grant or refusal of the Charter, until I shall have received His Lordship's report upon the subject.

In stating to your Lordship that such is the course which I feel it my duty to take, I beg to observe, with reference to some of the statements contained in your Memorandum of two interviews you had with the late Sir Robert Peel, that in making the proposed reference to the Governor of the Colony, I am merely acting in accordance with the rule which I have thought it right invariably to adhere to since I have had the honor of holding the Seals of this Department (and in which I believe I am following my predecessors in office) to decline adopting, in consequence of applications addressed to me directly, any important step affecting the internal interests of any of Her Majesty's Colonial Possessions, without having had a previous opportunity of communicating on the subject with the Governor of the Colony to which such application may relate. Your Lordship is aware that if your application for a Royal Charter had been addressed to me by letter from the Colony, the established regulations of the Colonial Service would have required that it should have been forwarded to me through the Governor, in order that he might have an opportunity of offering an explanation of his views with regard to it, before any decision was come to by Her Majesty's Government. I conceive, that the circumstance of your Lordship having come to this country, in order to bring the application before me personally, instead of by letter, can make no difference in the obvious propriety of enabling the Governor to call the attention of Her Majesty's Government to any considerations which may appear to him to require their attention, before they come to a decision on a subject of such importance, to the people of Canada.

I cannot conclude this letter, without expressing the great regret with which I have observed an expression in the Memorandum of your interview with Sir Robert Peel, which might be understood as implying that you regard a reference of this question to the Governor General of Canada as a reference "to your enemies." Nothing, I am persuaded, can be more erroneous than such an idea, nor has there been anything in the conduct of the Earl of Elgin, which seems to me to justify the smallest doubt of his entertaining an earnest and conscientious desire to act fairly and impartially towards every Christian Church in Canada, and especially towards that of which he is himself a Member.

I shall postpone transmitting this Correspondence to the Governor General, until I am informed whether there are any further observations on the subject to which it relates, which you would desire to have brought under notice.

I have, &c.

(Signed,)

GREY.

The Lord Bishop of Toronto,
&c., &c., &c.

LONDON, 19, Bury Street, St. James's

27th July, 1850.

MY LORD,

I have the honor to acknowledge your Lordship's Letter of the 26th instant, and had not my attention been called to two words which occur in the narrative of my interviews with the late Sir Robert Peel, I should have been content with expressing my regret at the course which your Lordship has been pleased to adopt.

That lamented Statesman knew as well as I did, that the words "our enemies" do not include or apply to the Earl of Elgin, who is not believed to be clothed with sufficient authority to interfere with effect under what is called Responsible Government.

In regard to applications made from a Colony to the Imperial Government, back to the Authorities of that Colony, it may be convenient as a general rule when the subject matter is new, unknown, or not well understood. But I submit that the question of granting the Charter I desire is not exposed to any of these objections. It has been acted upon in the case of the Kirk of Scotland in Upper Canada, in that of the Methodist body, who enjoy a Royal Charter for an Academy.

I shall nevertheless, hope against hope, that the Colonial Authorities may see the iniquity of refusing their assent to a measure so reasonable and just, now that the responsibility is thrown wholly upon themselves.

I have, &c.,

(Signed,)

JOHN TORONTO.

The Earl GREY,
&c., &c., Cc.

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To the Queen's Most Excellent Majesty.

May it please your Majesty,—

We, your Majesty's most dutiful and loyal Subjects, the Clergy and Laity of the United Church of England and Ireland, inhabiting that part of British North America, which formerly composed the Province of Upper Canada.

Most humbly represent :—

That after the peace of 1783, this portion of your Majesty's dominions became the Asylum of those faithful Loyallists, who, during the Revolutionary War with the Colonies, now the United States, shed their blood and sacrificed their property in adhering to their King and the unity of the Empire.

That the Parent State, anxious to prove her grateful sense of their affectionate and disinterested services in a way the most agreeable to their wishes and feelings, conferred upon them, in 1791, a form of Government similar to their own, and in order that the State, as at home, might be sanctified by religion, provision was made at the express command of your Majesty's royal grandfather, in the Constitutional Act, for its support, according to the form of the United Church of England and Ireland, by setting apart for that, the most important of all objects, a portion of the waste lands of the crown.

That in the spring of 1797 the Legislature of Upper Canada addressed their beloved sovereign George the Third, of blessed memory, for a portion of the waste lands of the crown, to produce a fund for the purposes of education, and more especially for the support of grammar schools and a university.

To this address a most gracious answer was returned, granting their request, and expressing His Majesty's paternal regard for the welfare of his loyal subjects, in the furtherance of an object so important as the instruction of their youth in sound learning and the principles of the Christian religion.

That soon after the colonial government appropriated for the required object 500,000 acres of land: one half for the support of grammar schools, and the other half for the establishment of a university.

That the slow advance of the colony in wealth and population during the wars which so long desolated Europe, delayed for many years the establishment of the University; but though postponed, it was never lost sight of; and in 1827 a royal

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charter was granted by His late Majesty King George the Fourth, erecting a college or university within the Province of Upper Canada, in which the wishes of his royal father are embodied, as it provides "for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature which are taught in the universities of this Kingdom." Your Majesty's humble petitioners would represent, that steps were immediately taken to secure by royal patent the valuable university, and commencing the business of instruction; but before this could be accomplished, a despatch was received by the Lieutenant-Governor, Sir John Colborne, (now Lord Seaton,) bearing date the 2nd November, 1831, recommending, at the express desire of His Majesty King William the Fourth, such reasonable modifications as might satisfy certain adversaries of the charter, but at the same time stating that no part of the endowment of the college would ever be diverted from the great object of the education of youth, and that it must ever be regarded sacredly and permanently appropriated to that important object; and His Majesty earnestly recommends to the consideration of the Legislature the permanent establishment in the college of a professor of divinity of the Church of England upon a sure footing, declaring it to be a matter of great importance to those of His subjects in Upper Canada, who belong to the Church of England, and that His Majesty, as head of that Church, could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

That, in accordance with the wishes of Your Majesty's Royal Uncle, the Statute 7 William IV., Chap. 16, was passed by the Legislature of Upper Canada, which, satisfied by its modifications, all the objections of the more reasonable of the opponents of the Charter; and as they neither treached on the endowment of the University, nor on its religious character, though, in other respects objectionable, the authorities of the College, for the sake of peace, were reluctantly induced to acquiesce in their enactment.

That, these modifications like, all unreasonable concessions of principle to factious clamor, produced only a transient calm. The enemies of the National Church, implacable in their hostility and encouraged by unlooked for success, again assailed King's College, after it had been in prosperous operation for more than six years, without any complaint as to its management or manner of instruction, and without any second invitation on the part of the Crown, and were again successful; not merely in effecting partial changes, but in accomplishing the complete destruction of what might have been the noblest Seminary on the continent of America.

Your Majesty's dutiful subjects would further represent that

the Act thus passed by the Legislature of Canada, on the 30th of May last, not only destroys King's College, and in effect confiscates the whole of its endowment, but establishes a secular College, from which religious instruction is expressly excluded, and this in direct opposition to the wishes and invitations of three monarchs, and to the chief object for which it was prayed for and enacted,—namely, the Religious instruction of youth, and training of such as were inclined for the Holy Ministry; and that no loyal and grateful feelings may hereafter associate "King's College" with its Royal benefactors, the very name is suppressed, and "University of Toronto" substituted in its room.

That your Majesty's humble petitioners need scarcely represent, that they were filled with grief and dismay at this unjust and ungodly Act of Legislation, unexampled, as they believe, in British History; and that they can have no confidence in, or connexion with, an Educational Institution in which the voice of prayer and praise can never be heard, and from which, by the abolition of all Religious services, the acknowledgment of the Deity, and belief in the Saviour, are excluded. By the passing of this Act, should it unfortunately be confirmed by your Majesty, nearly 200,000 of your Majesty's most loyal and devoted subjects, who belong to the National Church, will be deprived of the means which they enjoyed, through the bounty of the Crown, of educating their children in the Christian Faith, or of bringing up such as are disposed to the Holy Ministry; from all which your Majesty will perceive that the welfare of that Church, of which your Majesty is the constitutional head and protector, is placed in imminent peril.

Your Majesty's loyal subjects further represent, that they have the pledge of no fewer than three Sovereigns for the integrity of King's College, as a Protestant Religious Seminary, according to the order of the Church of England, and for the safety of its endowment, and they are the more encouraged to claim the fulfilment of this sacred and Royal pledge, from the fact that the endowments of Louis XIV. in Lower Canada, nearly ten times the amount of those granted to King's College, are reverently respected, while the only Seminary belonging to the Church of England is not merely rendered useless to the cause of Religion, but will be utterly destroyed and a godless Institution established in its stead, unless Your Majesty shall graciously interfere by the exercise of your Royal prerogative to prevent it.

Your Majesty's humble petitioners most respectfully represent, that they have been brought up to fear God and honour the King; that they have held the promise of their Sovereign sacred and worthy of all trust; and, so trusting, they did not presume, when lands were cheap in the Province, and an endowment might have been easily obtained, to stand between the grace of the Sovereign and the people; nor were they prepared for the disregard of the Royal prerogative, and the just claims of the National Church mani-

fested by the late Act, which Act they consider more unaccountable and unjust, because the same Legislature has abundant means at its disposal of endowing as many Colleges as it pleases, without the slightest detriment to any one ; and of leaving that of Her Sovereign and her Religion, free and untouched. For, all we ask is simply to retain the advantage which is actually enjoyed by every other body of Christians in Upper Canada, of having one place of public Education in which their young men may be religiously instructed, and such as desire it trained to the holy Ministry ; and not have an endowment wrested from us which our Sovereign has granted for that purpose.

Your dutiful and loyal subjects, may it please Your Majesty, would further observe, in deep anguish of heart, that there was a time when the word Sovereign was felt to be as secure as the stability of the Empire, and shall such a time be allowed to pass away ? The truth of the Sovereign and the affection of the people are co-relative, as the one cannot live without the other. Yet, nearly one-third of the inhabitants of this noble colony are suffering in their dearest rights and interests from an act which they feel to be extremely oppressive. They are deprived of their University and Endowment, although thrice guaranteed by the Crown, and by this they lose the power of conferring degrees in Arts and Divinity, which virtually passes on them a sentence of proscription from all such offices of profit and honor as require a degree to qualify for their attainment, —above all, they are deprived of the means of bestowing on their children an Education based on Religion, the only Education worth possessing.

Under such trying circumstances, to whom can they go for redress but to Your Majesty, in whose maternal affection they put their trust, as many of them now far advanced in life have done in your Majesty's predecessors. Permit us then to hope that your Majesty will lend a gracious ear to this, our humble application ; that, influenced by your exalted position as head of the Church, you will cause the pledge of three Sovereigns to be redeemed, by the restoration of King's College in all its efficiency, with such modifications of its original Charter as shall separate it entirely from politics, and allow it to proceed on its work of scientific and religious instruction in security and peace.

And your Majesty's dutiful and loyal petitioners, as in duty bound, will ever pray.

Signed by above 125,000 persons.

GOVERNMENT HOUSE, Toronto, 4th February, 1851.

MY LORD,

With reference to your Lordship's Despatch, No. 514, of the 29th July last, I have the honor to submit for your information, the

Copy of a Correspondence which has recently passed between the Provincial Secretary and the Bishop of Toronto, on the subject of the proposed establishment, by Royal Charter, of an University in Upper Canada, exclusively connected with the Church of England. Your Lordship will perceive from the latter portion of the Correspondence, that this Government is prepared to afford the Bishop all the aid in its power towards procuring, for the Educational Institution which he desires to establish, a Charter of Incorporation, giving the usual facilities for managing its property and affairs. With reference to the more perfect Charter sought by his Lordship, the Government apprehends that the multiplication of Colleges having authority to grant degrees in Arts in this Province, at the present stage of its growth in wealth and population, is open to very serious objection. The authority in question would not, it is believed, have been granted to the denominational Colleges of Queen's and Victoria, which are referred to by the Bishop, if the Charter had been originally framed on a comprehensive principle, or if the provisions of the Provincial Act 7 William IV. cap. 18, under which that Institution came into operation, had been carried out according to its true intent and meaning. The Government still entertain the hope that the members of the Church, as well as of other denominations possessing incorporated Colleges, will be induced to participate in the advantages offered to Students by the Toronto University. While, therefore, it would view with satisfaction the establishment of a College, in connection with the Church of England, having authority to confer degrees in Divinity, it would consider the grant of such a Charter as the Lord Bishop has applied for, premature until it be shewn that this hope must be abandoned, and that the members of the Church are generally at one, not only as to the principle of an exclusive University, but also as to the terms in which the Charter constituting it should be received. As regards the last-mentioned point, I beg to call your Lordship's attention to the first part of the enclosed Correspondence, which has reference to an application addressed to me by the Honorable Mr. DeBlaquière, for a Copy of the Draft submitted to your Lordship by the Bishop. From a further correspondence between the Lord Bishop and Mr. DeBlaquière, which has been published in the newspapers, I infer that the Bishop considers that the Draft in question is still open to revision and correction. If so, I cannot but think that it is fortunate that your Lordship declined to accede to the application for a Charter which the Bishop pressed upon you while in England. For, had it once issued in terms of the Draft, its provisions could not have been afterwards altered in any material point, without giving rise to questions touching interference with Chartered Rights, akin to those which have so grievously embittered the controversies that have taken place, at various periods, with respect to the amendment of the provisions of the original Charter of King's College. Under all the circumstances of the case, I trust that your Lordship will

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concur with me in thinking that it is expedient that a decision in favor of the Lord Bishop's application should be, at least for a time, suspended.

2. It may be necessary, before I close this Despatch, that I should offer some remarks on the very serious charges which are advanced against the Provincial Government and Parliament in the Correspondence which your Lordship has transmitted to me. I approach the subject with reluctance, for I should deeply regret it, if anything were to fall from me which was calculated to keep up the asperity of feeling from which the interests of Education in Upper Canada have already so cruelly suffered. I fear, however, that if I were to abstain from all notice of the charges, it might be supposed that I admitted the accuracy of the representations on which they are founded.

3. In the Letter addressed by the Bishop to the Provincial Secretary, dated the 20th January, of which the Copy is herewith enclosed; the charges to which I refer are alluded to in the following words:—"With regard to any statements, which are to be found in my correspondence reflecting on the course taken by the Provincial Government and Parliament with respect to the University of Toronto, I have only to observe, that it would have been difficult for me to have expressed myself more strongly than I have felt, for it is my sincere conviction that we should look in vain in the history of any Country, governed by British Laws, for an instance in which such an entire disregard had been shewn for Chartered Rights as in the destruction of King's College and the appropriation of its property;" and again, I find in the Report which his Lordship furnished to you, of a conversation which took place between himself and the late Sir Robert Peel, a paragraph which defines yet more accurately the view which he entertains on this point. The Bishop there represents himself to have said, "But the College or University of Toronto is founded on the ruins of King's College, whose Royal Charter it has repealed, under the pretence of amending it, and whose endowment of Eleven Thousand per annum, though secured by a Patent from the Crown, and guaranteed by the pledge of three Kings, it has seized and appropriated to itself." "Then, if I understand it," said Sir Robert, "the Government would have made a parallel case had they seized upon Trinity College, Dublin, and not only destroyed its Religious character, but endowed with its property all the new Colleges. "Such," I answered, "would have been a case exactly parallel." These representations seem to have produced, as might indeed have been anticipated, very considerable effect. I have before me an Address in favor of the Church University, signed by English Noblemen and Gentlemen of high character and station, in which the epithet "Anti-Christian" is applied to the University of Toronto. Among the names appended to this Address, are those of Statesmen who, like the late Sir Robert Peel, promoted the

establishment of the Queen's Colleges in Ireland. So severe a condemnation, by such authority, of an effort made, within a smaller sphere indeed, but against difficulties hardly less formidable, to establish a system of united Education in a community long vexed by religious dissensions, implies, it may be presumed, on the part of the subscribers, a very profound conviction, that the means adopted for compassing the end in view were in their nature immoral.

4. The accuracy of the parallel, which the Bishop endeavors to establish, between the course which the Canadian Legislature has pursued with reference to King's College and a supposed confiscation of the Revenues of Trinity College, Dublin, for the benefit of the Queen's Colleges in Ireland, will probably be best tested by a brief review of the history of the former Institution. The history is unquestionably, in many of its parts, a sad one. It is a lamentable fact, that for a series of years, the interests of Education in its higher branches in Upper Canada should have been sacrificed to the exigencies of a bitter sectarian warfare. I much doubt, however, whether impartial persons, with the circumstances of the case fully before them, will be disposed to place the whole blame upon the Provincial Government and Parliament.

5. The first movement made towards the establishment of an University in Upper Canada, was in 1797, when the Legislative Council and Assembly concurred in an Address to the King, "imploing that His Majesty would be graciously pleased to direct His Government in this Province to appropriate a certain portion of the Waste Lands of the Crown, as a Fund for the establishment and support of a respectable Grammar School in each District thereof; and also, a College or University for the instruction of the youth in the different branches of liberal knowledge." A favorable answer was returned to this address, intimating that it was "His Majesty's most gracious intention to comply with the wishes of the Legislature of His Province of Upper Canada," and accordingly a large appropriation of vacant Land was shortly afterwards made for the purpose of the endowment. In the year 1807, District Schools were established by the Legislature, for the support of which a Special Grant was made, as the Lands so set apart had not yet become productive. It is to be observed, however, that, true to the intention of the Address and Endowment, these Schools were altogether unsectarian in their Constitution. No practical step appears to have been taken for carrying out that part of the Address which had reference to an University, until the year 1827, when Dr. Strachan, Archdeacon of York, being in England, obtained from Lord Bathurst a Royal Charter, establishing the University of King's College.

6. The University constituted by this Charter was essentially a Church of England Institution. The Bishop was to be Visitor, the Archdeacon of York, President, and each Member of the College Council, seven of whom were to be eventually Professors, was

required to subscribe the Thirty-nine Articles. When its contents were made known in the Province, great indignation was excited which found a vent in addresses from the popular Branch of the Legislature and public meetings. It was urged that the representations, on the faith of which the Charter had been granted, were erroneous; that its provisions were unsuited to the state of the Province, and inconsistent with the intentions of the endowment. The justice of these remonstrances seems to have been admitted with very little contestation. They found an echo in the House of Commons. The Lieutenant Governor was instructed by the Secretary of State to endeavor to obtain from the College Council a surrender of the Charter; and, finally, the Local Parliament was invited by the same authority to amend it, in terms which imposed no limits on its discretion. It was not, however, till 1837, that an Act passed for this purpose, in which both Branches of the Legislature concurred.

4. During the whole of this period the Charter, in so far as the object of Education was concerned, was practically in abeyance. A considerable expenditure of funds took place, which was the subject of much criticism at the time; but the University was not opened for instruction till the year 1843, when it was organized under the provisions of the Act of 1837.

8. By this Act the preferences which the Church of England enjoyed under the Royal Charter were altogether abolished. That it did not, however, in its operation, give satisfaction to the Province, is proved by the fact, that between the years 1843 and 1850, no less than four sweeping measures of amendment were introduced into Parliament, two by Conservative, and two by Liberal Administrations; of these four measures that of 1849 alone passed into a law.

9. The main cause of this dissatisfaction was undoubtedly the attempt which was made, notwithstanding the tenor of the Act of 1837, to keep up a connexion between the Church of England and the University in various ways, and chiefly by the establishment of a Divinity Professorship, and of Chapel Service. Whether these measures furnished a reasonable ground for such dissatisfaction, is a question on which I do not feel called to offer an opinion. The only point for which I now contend is, that the charge against the good faith of the Canadian Legislature, which is insinuated in the parallel that has been instituted between a supposed confiscation of the property of Trinity College, Dublin, and the Acts of the Local Parliament on the subject of King's College, cannot, on a fair construction of those Acts, be made good. If in this parallel, the special privileges conferred on the Church of England by Royal Charter be referred to, I have shewn that these privileges, which were never acquiesced in by the popular Branch of the Legislature, were actually abolished with the consent of the Crown, which granted them before the University, as an Educational Institution, came into operation. And if allusion be made to any supposed

advantages secured for the Church of England, by the arrangements of the University, as established under the Act of 1837, enough has been said to prove that these advantages had no foundation in law, and that their withdrawal, therefore, however inexpedient or uncalled for, cannot be deemed a breach of faith on the part of the Legislature.

10. The relation subsisting between the popular Branch of the Local Legislature and the Crown was indeed so peculiar, at a time when even its Ministers in the Colony were wholly irresponsible to the Provincial Parliament, that it is difficult to establish, for any practically useful purpose, such analogies as that which I have been now discussing. It might, however, be contended, with some show at least, of reason, that a closer parallel to the history of King's College than that which has been imagined would in all probability have been furnished by the Queen's College in Ireland, if after the assent of Parliament to their establishment and endowment had been obtained, an exclusive character had been imparted to them by Royal Charter.

11. It is by no means my intention to refer, in these remarks, to any strictures of which the Constitution of the University of Toronto may have been made the object, on the ground of its containing no direct provision for instruction in Religion. I am aware, that there are persons, whose opinions are deserving of respect, who hold that an Educational Institution, which labors under this defect, is not only useless but positively mischievous; and they are undoubtedly entitled to employ language which expresses adequately the strength of their convictions. I can take it upon myself, however, to affirm that the framers of this Constitution, while they have felt strongly the importance, with a view to the moral and social interests of the community, of bringing the youth of this country together for instruction in the higher branches of secular learning, and while experience has satisfied them that this object cannot be obtained if denominational teaching be introduced into the University, most emphatically and earnestly repudiate the intention of thereby removing religion from its fitting place in the scheme of a perfect education. On the contrary, they have always hoped and believed that the zeal of the several denominations would induce them to provide Schools or Colleges in the vicinity of the University, for the religious training of the youth of their respective communions. They entertain the conviction, that a better security for the faith and morals of the Students attending the University will be furnished by these means than could be supplied by the system lately in operation in King's College. A system which, seeking to combine objects in their nature incompatible, offered in effect to the members of one communion a scanty and imperfect measure of religious training, while it left the youth of other denominations, whom it equally proposed to educate, in this respect, wholly unprovided for.

I have, &c.

(Signed)

The Right Hon. EARL GREY.

ELGIN and KINCARDINE.

DOWNING STREET, 11th March, 1851.

MY LORD,

I have to acknowledge the receipt of your Lordship's Despatches, Nos. 20 and 29, of the 3rd and 17th ultimo, in the former of which, you transmit the copy of a Correspondence which has recently passed between the Provincial Secretary and the Lord Bishop of Toronto, on the subject of the proposed establishment, by Royal Charter, of an University in Upper Canada, and in the latter a draft Charter, which the Bishop desires to substitute for the Charter submitted to me by His Lordship last year.

2. I understand from these Despatches, and the Correspondence they enclose, to all of which I have devoted a very careful consideration, that there is no objection, on the part of the Provincial Parliament and Government, to granting to the proposed Church of England College or University all the necessary powers of a Corporation to manage its own affairs, and also the power of granting Degrees in Divinity: but that it is considered advisable to endeavour to raise the value of Degrees in Arts, by confining the power of granting such degrees as nearly as possible to the University of Toronto, with which the separate Colleges of different denominations are in connection, as King's College and University College are with the London University in this country. It is not distinctly stated in your Lordship's Despatch, but it has been so explained to me by Dr. Ryerson, that this policy of confining the power of granting Degrees in Arts to the University of Toronto has been obstructed by the existence of Denominational Colleges having the power, under old Charters, of giving Degrees in Arts, but that the Provincial Government has been negotiating with these bodies for the surrender of their privilege, which has been obtained, except in two cases, referred to in the correspondence.

3. If I am correct in this understanding of the case, I have no hesitation in stating that it is clearly one in which the British Government ought not to interfere, to defeat, by the grant of a Royal Charter, the policy which is considered best for the Province by the Assembly, and by the Executive Council, which possesses the confidence of the Legislature. It appears to me, therefore, that there is no ground for the interference of the Imperial Government, and believing the local Government and Parliament to have no indisposition to deal justly by the Church of England, I consider it better that it should be left to them to determine on what terms the proposed College or University should be chartered, than that a Charter should be issued in this Country under Her Majesty's direct authority.

4. Your Lordship will have the goodness to communicate the substance of this answer to the Lord Bishop.

I have, &c.

(Signed) GREY.

The Right Hon.

The Earl of ELGIN and KINCARDINE.

GOVERNMENT HOUSE, Toronto, 1st May, 1851.

MY LORD,

From the tenor of your Lordship's Despatch to me, No. 564, of the 11th March, I am apprehensive that some misconception may exist in your mind respecting the proceedings which have taken place with a view to the Incorporation of Denominational Colleges with the University of Toronto, under the Provincial Act 12 Vic. cap. 82; and I think it my duty to endeavor to remove it, before communicating to the Lord Bishop of Toronto your decision on his application for a Royal Charter for the College which he proposes to establish.

2. Your Lordship observes, that although it is not distinctly so stated in my Despatch, it has been explained to you that the policy of confining the power of granting Degrees in Arts to the University of Toronto has been obstructed by the existence of Denominational Colleges, having the power, under old Charters, of giving Degrees in Arts, but that the Provincial Government has been negotiating with these bodies for the surrender of their privileges, which has been obtained, except in two cases referred to in the correspondence. This view of the case is not, however, entirely accurate. Queen's College, Presbyterian; and Victoria College, Wesleyan; are the only Denominational Colleges on which the privilege in question has been conferred, and it has not yet been surrendered by either.

3. I have further to observe, that it is not strictly correct to state that Colleges incorporated with the University of Toronto will be placed under the arrangement now in contemplation in relation to that Institution precisely similar to that in which King's College and University College stand to the University of London. Looking to the very limited resources which are enjoyed by the Denominational Colleges hitherto established in Upper Canada,—(for both Queen's and Victoria Colleges, it is to be remarked, are dependent in a great measure, on annual grants of the Legislature, the continuance of which cannot be guaranteed,)—it has not been deemed advisable to propose that Students attached to such Incorporated Colleges should be relieved from the necessity of keeping terms at the University, and of attending University Lectures, in order to qualify them for University Degrees. It has been presumed that the resources of these Colleges will be most advantageously employed if they are exclusively devoted to the object of providing Religious Instruction for the youth of the Communion to which they may respectively belong. The clauses, however, of the Act establishing the University of Toronto, which relate to the Incorporation of Colleges, and of which I herewith enclose the copy, contain nothing imperative on this point. I apprehend, therefore, that if the persons interested in any Denominational College should

* 12 Vic. cap. 82, secs. 17, 18 and 19.

GREY.

signify a desire to affiliate it to the University of Toronto in the way in which King's College and University College are affiliated to the University of London, and should shew that the resources at their command enable them to furnish sufficient instruction in all the necessary branches of learning, there would be no legal impediment to the consideration of such a proposition by the authorities of the University.

4. I have thought it right to submit these explanatory remarks, before communicating the substance of your Lordship's Despatch, No. 564, of the 11th March, to the Bishop, lest it should appear that your reply to his application had been written under any misapprehension of the facts of the case. At the same time, I trust that you will still be of opinion that it is not expedient that a Royal Charter, containing such ample powers as that for which his Lordship has applied should be granted to any Denominational College, while negotiations for the surrender of the Charters of Queen's and Victoria Colleges are still pending. I fully expect that it will soon be in my power to apprise your Lordship of the issue of these negotiations. Meanwhile, I cannot but observe, that a decision on the application of the Lord Bishop, which might have the effect of withdrawing the members of the Church of England generally from all connection with the Provincial University, may be attended with serious consequences, and that it ought not to be arrived at without full consideration. They are at present largely represented in this Institution, and I much doubt whether it would prove to be eventually conducive, either to the interests of the Church itself or to those of sound learning in the Province, that they should cease to exercise within it an influence proportioned to their numbers and weight in the community.

I have, &c.

(Signed) ELGIN AND KINCARDINE.

The Right Hon.

The EARL GREY.

SECRETARY'S OFFICE, Toronto, 11th Jan. 1851.

MY LORD,

I am directed by the Governor General to state for your information, that a Correspondence between your Lordship and the Colonial Secretary, transmitted to His Excellency by Earl Grey in August last, and comprising, with other documents, the Draft of a Charter for a proposed University in connection with the Church of England, has engaged, for some time past, the anxious attention of His Excellency and the Executive Council.

His Excellency regrets to find in this Correspondence statements reflecting on the course taken by the Provincial Government and Parliament with respect to the University of Toronto, which he

believes to be incorrect, and against which it will be his duty, when the fitting occasion arrives, to record his protest.

Omitting, however, for the present, further reference to these points, and looking merely to the practical object which your Lordship had in view in your communications with Earl Grey, I am desired by His Excellency to observe, that while he is most desirous that the means of obtaining Education in its highest branches should be placed as extensively as possible within the reach of the Youth of the Province, he conceives that there are grave objections to the multiplication of Academical Institutions having authority to grant Degrees in Arts in a Country where the number of young men who can devote to study the necessary time to qualify them for such Degrees is not large.

It is true that the authority to grant such Degrees has been conferred on the two denominational Colleges of Queen's and Victoria. It may be doubtful, however, whether they have, in effect, derived any essential benefit from its exercise; and on the whole, His Excellency is inclined to think that the case of the Institution in question furnishes an argument rather against the expediency of conceding such powers, than in favor of it.

It may, however, be observed, that if a denominational character had not been originally imparted to King's College, these Charters would, in all probability, not have been granted.

Under these circumstances, His Excellency is desirous, before replying to the communication which Earl Grey has addressed to him on this subject, to ascertain whether a Royal Charter in favor of the Institution which you propose to establish restricting the power of granting Degrees to those in Divinity, would be acceptable to your Lordship and the Members of the Church of England generally.

It appears to His Excellency that such a College, under your Lordship's immediate direction and control, would afford a better security for the faith and morals of the youth of the Church who might frequent the University of Toronto, than was given by the Constitution of King's College, as fixed by the Act 7 Wm. IV. cap. 18, under which that Institution was brought into operation.

I have the honor to be,

My Lord,

Your Lordship's most obedient servant,
(Signed) J. LESLIE.

The Honorable and Right Reverend
The Lord Bishop of Toronto.

TORONTO, 20th January, 1851.

SIR,

I have the honor to acknowledge your Letter of the 11th inst., on the subject of the proposed Church of England University, and

in answer to the observation with which the proposition made by desire of His Excellency is introduced, I beg leave to remark, that I should be much grieved to find an impression prevailing in His Excellency's mind that I had, on any occasion, failed to remember the respect due to His exalted station, or the courtesy which it is equally my inclination and my duty to exhibit towards His Excellency personally. You do not, indeed, intimate that His Excellency entertains any such impression.

With regard to any statements which are to be found in my Correspondence, reflecting on the course taken by the Provincial Government and Parliament with respect to the University of Toronto, I have only to observe, that it would have been difficult for me to have expressed myself more strongly than I have felt; for it is my sincere conviction, that we should look in vain in the history of any country governed by British Laws for an instance in which such an entire disregard had been shewn for Chartered Rights as in the destruction of King's College, and the appropriation of its property.

I have said nothing on this point which I do not believe myself fully able to maintain; and am under no apprehension of my statements being successfully opposed in any quarter where I have an opportunity of being heard.

I have given my best consideration to the remarks which His Excellency has done me the honor to submit to me, for the purpose of shewing that it is of small importance to the Members of the United Church of England and Ireland in this Diocese, containing, I think, about 800,000 inhabitants, that they should possess an University with the privilege of conferring Degrees in the Arts. The other Religious Denominations which at present enjoy this advantage by the favor of the Government, do not, as it appears, estimate it highly, and I cannot say that I feel the force of any reasons which have been yet given for hesitating to grant the same privilege to the Members of the National Church.

Their numbers in this Diocese (not less, I suppose, than 200,000) certainly give them a stronger claim than can be urged on the same ground by the Members of any other Religious Body, as the published Returns of the Population shew beyond question. It may be apprehended that, if the proposed Church of England University should be incorporated according to the prayer of the Members of that Church, its success might be injurious to the Toronto University, which has been raised upon the ruin of King's College, and supported with its Funds.

But I can hardly persuade myself that, because it has been thought expedient to deprive of its property and its charter a College founded by the Sovereign, in avowed connection with the Established Church of the Empire, it can be thought a just policy to withhold from the Members of that Church the possibility of repairing the injury, by denying to them the same privileges that

have been granted to others, of educating their youth from their own resources, in their own way, with the power of conferring upon them degrees to mark their proficiency in the different branches of learning.

The Government will surely not debar them from the privilege which others enjoy, of educating their youth in a College strictly connected with their Church, in order to force them into another Institution which is prohibited from inculcating her doctrines.

That would be making one injury the ground for committing another; and it would be expecting too much from the Members of the Church to suppose that they could be content to be placed for such reasons under such disadvantages. Neither do I believe that it can be made to appear reasonable to the many thousands who would be so deeply affected by it, that the Government having readily granted Charters for Colleges to the other large bodies of Christians who have desired them, should now, for the first time, discover that this has been an erroneous policy, and should be determined to grant no more exclusive Charters just at that point of time when such a decision would have the effect of leaving the National Church in a position inferior to that of the other Religious Denominations, though in numbers she exceeds them.

His Excellency may be assured that the Members of the Church of England do not value the advantage which they are soliciting less than others value it, and they will not easily be made to feel that they deserve it less.

What they desire and earnestly hope to obtain is a Charter from the Crown, on a principle at least as sound as that which they had received from the same high authority, and which has, by an Act hitherto unprecedented in Colonial Legislation, been taken from them. They are reluctant to believe that this will be long denied to them by their Sovereign; for they have done nothing to forfeit their right to equal justice.

For any assistance towards that end which His Excellency may render to them they will, I am sure, be most grateful; and if in the mean time the Legislature shall, upon His Excellency's recommendation, grant a Charter of Incorporation, though it should be to no greater extent than to give them the usual facility for managing their property and affairs, they would, I have no doubt, esteem it a very considerable advantage.

Yet they would, I believe, never cease to indulge the reasonable hope, that the Government would consent to grant them a perfect Charter, nor would they solicit a restricted one with the remotest intention of affiliating with the Toronto University.

It cannot, I believe, be the opinion of His Excellency that the Members of the Church of England are not so numerous as to make their wish a reasonable one, when they desire to have complete within themselves the means of giving a sound and liberal education to their youth; for he is aware that Scotland, when its whole popu-

lation did not nearly equal that of Upper Canada, contained five Universities granting degrees.

I have the honor to be,

Sir,

Your most obedient Servant,

(Signed) JOHN TORONTO.

The Hon. JAMES LESLIE,
Secretary of the Province of Canada.

SECRETARY'S OFFICE, Toronto, 24th Jan. 1851.

MY LORD,

I am directed by the Governor General to acknowledge the receipt of your Lordship's Letter of the 20th instant, and to state in reply, that His Excellency will be happy to afford such aid as it is in his power to bestow towards procuring for the Educational Institution which you desire to establish in connection with the Church of England a Charter of Incorporation, giving the usual facilities for managing its property and affairs.

I am further to add, with reference to the more perfect Charter to which your Lordship alludes, that His Excellency would consider, should no other alternative than this ultimately present itself, that it would be a lesser evil to multiply Colleges within the Province authorized to confer degrees in Arts, notwithstanding the manifest tendency of such a system to detract from the value of those degrees, than to subject the Members of the Church of England to injustice. He is not, however, prepared to abandon the hope, that the Members of the Church, as well as of other denominations possessing incorporated Colleges, may yet be induced to participate in the advantages offered to Students by the Toronto University. Meanwhile, he must not be supposed to admit that he concurs in the opinion, that the members of the Church of England in this Province, numbering, according to your Lordship's computation, 200,000, are unanimously in favor of the establishment of a denominational University upon the principles embodied in the Draft Charter submitted by your Lordship to Earl Grey. On the contrary, His Excellency knows that, among the most zealous supporters of the system of united education are some sincerely attached Members of the Church of England; while, as regards others, he has reason to believe that considerable difference of opinion prevails with respect to the terms in which a Charter for an exclusive University ought to be conceived.

With respect to the first clause of your Lordship's Letter, I am directed by His Excellency to assure you that nothing could be further from his intention than to convey the impression that there had been any lack of courtesy in your Lordship's communications with him. No such ground of complaint, in His Excellency's

opinion, exists ; but were it even otherwise, His Excellency feels too keenly the momentous character of the subject under discussion, and is too sincerely desirous to arrive at a solution of the difficulties encompassing it, which shall reconcile the rights of conscience with the moral and social interests of the Province, to have permitted himself to allude to a mere personal question at such a time.

As your Lordship, however, reiterates in this letter the very serious charges which you have, on former occasions, advanced against the Provincial Government and Parliament, alleging that it is your sincere conviction that we should look in vain in the history of any country governed by British laws for an instance in which such an entire disregard had been shewn to Chartered Rights, His Excellency considers himself bound in fairness to remark, that these strictures, if just, apply more correctly to the provisions of the Act 7 Will. IV. cap. 18, which superseded the Royal Charter, and did away with all tests, even as respects Professors, than to those of the Acts passed during the last two Sessions of the Provincial Parliament. Moreover, he must observe, that the Legislation so severely characterized by your Lordship was consequent on an attempt to establish in the Province, by Royal Charter, an University supported by Public Funds, on principles against which the popular branch of the Legislature repeatedly and deliberately protested, and that it was resorted to by the local Parliament on the invitation of successive Secretaries of State and Governors, who seem to have desired by this means to avert the consequences of an Act of which they recognized the providence.

I have the honor to be,

My Lord,

Your most obedient Servant,

(Signed) J. LESLIE,
Secretary.

The Hon. and Right Rev..

The LORD BISHOP of Toronto.

TORONTO, 7th February, 1851.

SIR,

I have the honor to acknowledge your letter of the 24th ult., and beg leave to convey my thanks to His Excellency the Governor General, for his kind consideration, in stating that he will be happy to afford such aid as it is in his power to bestow, towards procuring for the University I desire to establish in connection with the Church of England a Charter of Incorporation, giving the usual facilities for managing its property and affairs.

In regard to the more perfect Charter, I feel also, under obligations to His Excellency for the measure of support he is pleased to tender ; at the same time, I should deeply lament the postponement of a boon to a future Administration which may be so gracefully

W. S. Brown 19. 12. 1864. 130 acres. Sold to 41143

for the purpose of being brought into the Public Domain

E. S. S. C.

BENEFACTORS.

Alexander Burnside (to be left by will)	£6000	0	0
John, Bishop of Toronto—land, £750; money, £250	1000	0	0
Andrew Mercer—land, 1000 acres. <i>W. S. B. 130 acres</i>	1000	0	0
The Hon. Robert S. Jameson—500 acres choice land (first sub- scription) <i>(W. S. B. 130 acres)</i>	500	0	0
James M. Strachan—four town lots in Barric	100	0	0
The Hon. Mr. Chief Justice Robinson—200 acres of land	100	0	0
The Hon. Mr. Justice Draper—200 acres of land	100	0	0
The Hon. Vice Chancellor Esten—£5, quarterly subscription	5	0	0
The Hon. Mr. Chief Justice Macaulay—£50, by instalments of £5 quarterly	50	0	0
The Hon. James Gordon—£50 in land and £50 in money	100	0	0
The Hon. W. Allan—200 acres of land; £125, Money, £100	225	0	0
The Hon. George Crookshank	100	0	0
George T. Denison—Building Society Stock	100	0	0
M. Betley—100 acres of land	100	0	0
G. P. Ridout—two shares Metropolitan Building Society	25	0	0
Alexander Dixon—land, 200 acres	100	0	0
J. C. Bettridge—land, 100 acres, £75; £50 in money	125	0	0
J. H. Hagarty—91 acres of land (first subscription)	5	0	0
William Armstrong	5	0	0
John Armstrong	5	0	0
Thomas Bilton	5	0	0
Thomas D. Harris—Building Society Stock	100	0	0
Mrs. J. S. Baldwin—100 acres of land in Cumberland	100	0	0
William Winder, M.D.	2	10	0
Lewis Moffatt—200 acres (first subscription)	2	10	0
P. Vankoughnet—100 acres of land in Osgoode	100	0	0
“ “ Eight Shares Building Society Stock	100	0	0
George Brock—four shares of Building Society Stock	50	0	0
J. Lukin Robiison—one town lot, valued at	100	0	0
Peter Paterson—Building Society Stock	100	0	0
G. Crookshank, jun.—four Shares Metropolitan Building Society ..	50	0	0
E. Baldwin, Clerk	10	0	0
A Friend to the Lord Bishop of Toronto	30	0	0
Daniel Cleal	1	0	0
John H. Pocock	0	10	0
E. D. Douglas	0	5	0
James Ernest	0	5	0
Thomas Taylor	0	5	0
Henry Hayward	0	5	0
John Duggan	50	0	0
Clericus, as a tribute of respect to the Bishop of Toronto, for his untiring labours in the cause of the Church—Building Society Stock	25	0	0
William Osborne—100 acres of land	20	0	0
Henry Mellville, M.D.	25	0	0
H. J. Grasett, Clerk	25	0	0

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Sold for 4160 in 1871

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Mrs. Cameron.....							
Dr. Hodder.....						25	0 0
W. A. Campbell.....						50	0 0
George Ridout.....						12	10 0
William Bright.....						10	0 0
John Smith.....						10	0 0
Andrew Fleming—	one Share	Metropolitan Building Society.....				10	0 0
James Beaven, D. D.....						12	10 0
Samuel B. Harman.....						25	0 0
John Daly.....						25	0 0
F. H. Heward.....						0	5 0
Henry Sherwood.....						25	0 0
C. B. Heath.....	— one Share	Metropolitan Building Society.....				50	0 0
Henry Rowsell.....	— four ditto	ditto ditto ditto.....				12	10 0
W. B. Phipps.....	— one ditto	ditto ditto ditto.....				50	0 0
J. W. Young.....	— one ditto	ditto ditto ditto.....				12	10 0
Joseph Hodgson.....	— one ditto	ditto ditto ditto.....				12	10 0
J. Worthington.....	— one ditto	ditto ditto ditto.....				12	10 0
G. A. Barber, jun.....	— two ditto	ditto ditto ditto.....				12	10 0
John Helliwell.....	— four ditto	ditto ditto ditto.....				25	0 0
Sheriff Jarvis.....	— four ditto	ditto ditto ditto.....				50	0 0
Mrs. M. Rankin.....	— one ditto	ditto ditto ditto.....				50	0 0
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CHURCH OF THE HOLY TRINITY, TORONTO.

W. Stennett, Clerk—	12 Shares	Metropolitan Building Society.....				150	0 0
Thomas Champion—	four Shares	ditto ditto.....				50	0 0
Edward Goldsmith.....		ditto ditto.....				25	0 0
Edward George O'Brien—	in land.....					50	0 0
William M. Westmacott.....						10	0 0
Mrs. Westmacott—	one Share	Metropolitan Building Society.....				12	10 0
A. B. Townley—	two Shares	ditto ditto ditto.....				25	0 0
A. F. Plees —	two Shares	ditto ditto ditto.....				25	0 0
Mrs. Plees —	one Share	ditto ditto ditto.....				12	10 0
Robert Warren—	one Share	ditto ditto ditto.....				12	10 0
A. B. Townley, Church office—	one Share	ditto ditto ditto.....				12	10 0
Burton Campbell, " ".....		ditto ditto ditto.....				12	10 0
Alex. George Duff—	one Share	ditto ditto ditto.....				12	10 0
J. W. Brent—	one Share	ditto ditto ditto.....				12	10 0
Arthur Develin—	one Share	ditto ditto ditto.....				12	10 0
John Hogg.....		ditto ditto ditto.....				12	10 0
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ST. PETER'S CHURCH, CREDIT.

James Magrath, Clerk.....						12	10 0
James, Charles and William Magrath, one Share	M. B. S.....					12	10 0
James B. Harris.....						10	0 0
Joseph Adamson.....						1	0 0

ST. JOHN'S CHURCH, YORK MILLS.

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12 10 0
50 0 0
6 0 0
100 0 0
25 0 0
50 0 0
50 0 0
50 0 0
25 0 0
25 0 0

Alexander Sanson, Clerk.....						20	0 0
Joseph Beckett, building lot in Toronto.....						104	0 0
Archibald Cameron, £5 for four years.....						20	0 0
A. J. L. Peebles.....						10	0 0
Francis Neale.....						10	0 0
Edward Nanton.....						10	0 0
John Taylor.....						10	0 0
James Menet.....						10	0 0
John Van Nostrand.....						5	0 0
John H. Savigny.....						2	10 0
George Shuttleworth.....						2	10 0
D. G. Hewett.....						2	10 0
Joseph Nightingale.....						2	10 0

Sold 6/7/4

Henry James.....	2 10 0
Robert James.....	2 0 0
John Taylor.....	10 0 0
Alexander Cathcart.....	5 0 0
Henry G. Papst.....	5 0 0
O. H. Revil.....	2 0 0
J. D. Finch.....	2 0 0
William Marsh.....	2 0 0
William Janson.....	1 5 0
John Bales.....	1 5 0
William Miller.....	1 0 0

THORNHILL.

Francis Boyd.....	25 0 0
William Davie.....	10 0 0
Robert Paget, five Shares Metropolitan Building Society.....	62 10 0

NEWMARKET.

S. F. Ramsey, Clerk.....	10 0 0
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BROCK.

J. W. Ellis.....	5 0 0
R. Garrett, Clerk.....	5 0 0

SCARBORO'.

W. S. Darling, Clerk, B. S. Stock.....	75 0 0
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BARRIE.

James Pat'on, eight Shares M. Building Society.....	100 0 0
S. M. Sanford, two ditto ditto.....	25 0 0
S. B. Ardagh, Clerk, two ditto ditto.....	25 0 0
Edmund Lally, one ditto ditto.....	12 10 0
Daniel Whitley, one ditto ditto.....	12 10 0
H. E. Hopkins, one ditto ditto.....	12 10 0
T. F. Davies, one ditto ditto.....	12 10 0
W. I. Mansall, one ditto ditto.....	12 10 0
H. P. Savigney, one ditto ditto.....	12 10 0

WEST GWILLIMBURY.

Arthur Hill, Clerk, two Shares Metropolitan Building Society....	25 0 0
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HAMILTON.

Sir Allan N. McNab, 200 acres of land.....	£100 0 0
And two lots in the city of Hamilton.....	150 0 0

<i>14. Caradoc</i> Richard Juson, 100 acres of land £100; cash £25.....	250 0 0
Thomas Stinson, two city lots. <i>18. 12. 1868</i>	125 0 0 <i>Sold for</i>
Miles O'Reilly (half land, half money).....	125 0 0 <i>unrecd</i>
H. C. Baker, (£6 per annum till redeemed by £100).....	100 0 0
J. G. Geddes, Clerk, one Share G. D. B. Society.....	100 0 0
J. Mackelcan ditto ditto.....	50 0 0
H. McKinstry, one lot in Hamilton. <i>6. 7. 1877</i>	50 0 0
Thos. Blakeney, one village lot in Oakville <i>5. 24.</i>	40 0 0 <i>unrecd</i>
G. L. Beardmore, 10 acres of land in Flamboro' East, or equivalent } in money..... }	20 0 0 <i>100 for</i>
T. N. Best.....	20 0 0
J. C. Geddes, two Shares in M. Building Society.....	25 0 0
R. O. Duggan, 50 acres in Essa.....	25 0 0
J. O. Hatt, one lot in Dundas.....	50 0 0
Rich. Street, four Shares in M. Building Society.....	50 0 0
M. W. Vankoughnet, 100 acres of land. <i>5. 4. 1877</i>	50 0 0 <i>Sold for</i>
C. G. Gilkinson, one Share in G. Building Society.....	50 0 0
W. Atkinson, £3 per annum, till redeemed.....	50 0 0
Richard Hardiker, ditto ditto.....	50 0 0

OWEN SOUND.

A. H. R. Mulholland, Clerk,	B. S. Stock.....	12	10	0
Richard Carney	ditto ditto	12	10	0

QUEENSTON.

William Duff, four Shares M. Building Society.....	50	0	0
Wm. Foster, one ditto ditto	12	10	0
Wm. Brown, ditto ditto	12	10	0
George Stephens ditto ditto	12	10	0

CHIPPAWA.

Thomas C. Street, 400 acres of land	} 5.5 Emmi Killen unsold 18.2. Mollawana sold for 44			
Carolina Cumming, 200 ditto				
William Leeming, Clerk		50	0	0
Oliver T. Macklem } 200 acres of land. 12.11 Emmi Killen sold for 43200				
Mrs. Macklem }				
James Macklem, 100 acres of land. 3.9. Mollawana - sold for 44		12	10	0
Charles L. Ingles, Clerk, Building Society Stock.....		12	10	0
Lauran Simpson, ditto ditto		1	5	0
Mrs. Murray		0	10	0
George Taylor.....		0	10	0
Luke Brokenshaw.....		0	10	0

THOROLD.

T. B. Fuller, Clerk, 100 acres of land	4.7 Sarna	100	0	0	sold for 9
Cynthia Fuller, 100 ditto		100	0	0	
James J. Ball.....		1	5	0	
H. C. Ball		1	0	0	

FORT ERIE.

The Hon. James Kerby.....	10	0	0
James Stanton	2	10	0
H. Bristow	0	12	6
Kenneth MacKenzie.....	1	5	0
George Hardison.....	1	5	0
Henry B. Warren.....	1	5	0
Elliott Grasett, Clerk.....	20	0	0
William Rainsford.....	1	0	0
Alexander Douglas	2	10	0
John Spedding.....	1	0	0
Lewis Palmer.....	1	0	0
Philip Buck.....	1	0	0
William C. R. Rooth.....	2	10	0
James F. Rooth.....	2	10	0
Mrs. Rooth.....	1	5	0
William Buck.....	1	5	0
James Weekes	0	12	6
George Graham	0	12	6
W. A. Thompson	10	0	0
R. A. Thornhill.....	2	10	0
Isaac S. Hawn.....	3	0	0

ST. CATHERINES.

A. Mittleberger, town lot. 114.6. 2m. 100	100	0	0	unsold
A. F. Atkinson Clerk.....	12	10	0	
R. Shanklin, Clerk.....	6	0	0	
J. P. Merritt, town lot. 2.11. in Park Collingwood	50	0	0	sold for
F. Mack, M. D.	5	0	0	
George Rykert	25	0	0	
A. K. Boomer.....	10	0	0	
James R. Benson.....	25	0	0	
R. McDonald, 50 acres of land. A. J. L. 6. 50	50	0	0	sold for

*S 1/2 Sec 19 - 15' Range north of Longwood Run
= 100 acres land*

James Taylor.....	
Thomas Towers.....	10 0 0
A. C. Hamilton.....	10 0 0
A. Carson, M. D.....	6 0 0
Charles Donaldson.....	8 0 0
Thomas Ball.....	29 0 0
F. Pafford.....	6 0 0
A. Boyle.....	1 0 0
R. A. Clarke.....	5 0 0
	6 0 0

PORT MAITLAND.

Henry Imlach.....	20 0 0
Mrs. Col. Imlach.....	50 0 0
W. J. Hickes.....	100 0 0
H. Hatch.....	1 0 0
W. J. Imlach.....	1 0 0
H. F. Boucher.....	20 0 0
Mrs. Col. Johnson.....	20 0 0
Miss Johnson.....	5 0 0
Miss Spratt.....	2 10 0
Robert Spratt.....	1 5 0
T. Boyle.....	1 5 0
Adam Townley, Clerk.....	2 10 0
	100 0 0

DUNNVILLE.

W. C. Clarke, Clerk.....	25 0 0
Edward Wheeler, B. S. Stock.....	12 10 0

MALAHIDE.

Sundry persons, per Chas. Brown.....	50 0 0
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AMHERSTBURGH.

Lewis G. Gordon.....	10 0 0
Robert Reynolds.....	10 0 0
Thomas Paxton.....	10 0 0
Sarah Elliott.....	10 0 0
R. H. B. Elliott.....	10 0 0
D. McCormick.....	10 0 0
Isaac Blong.....	5 0 0
Charles Lavery.....	5 0 0
Samuel Nutton.....	5 0 0
George Wilson.....	5 0 0
John G. Kolfage.....	5 0 0
Thomas H. Right.....	5 0 0
W. Archer.....	5 0 0
John Moore.....	5 0 0
George Gott.....	5 0 0
Robert T. Reynolds.....	2 0 0
Frederick Mack, Clerk.....	5 0 0
Robert Bell.....	5 0 0

MOSA.

Amount reported, without the names of Subscribers.....	62 0 0
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WALPOLE ISLAND.

Andrew Jamieson, Clerk.....	5 0 0
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MERSEA.

James W. Little, 100 acres of land.....	50 0 0
Henry Toll.....	1 5 0
Robert C. Boyer, Clerk.....	1 5 0
Philip Cofell.....	1 5 0

*Am. sold for 10 1/2 of lot 28 in town 4 sp. Dams
= 100 acres sold for \$1000. \$200 down
& \$700 in 61 months in balance*

12 10 0
12 10 0
50 0 0
12 10 0
12 10 0
12 10 0

*univell
Sole for \$48
50 0 0
total for \$4320
with for \$40
12 10 0
12 10 0
1 5 0
0 10 0
0 10 0*

100 0 0 *solu for*
100 0 0
1 5 0
1 0 0

10 0 0
2 10 0
0 12 6
1 5 0
1 5 0
1 5 0
20 0 0
1 0 0
2 10 0
1 0 0
1 0 0
1 0 0
2 10 0
2 10 0
1 5 0
1 5 0
0 12 6
0 12 6
10 0 0
2 10 0
3 0 0

100 0 0 *univ*
12 10 0
6 0 0
50 0 0 *solu for*
5 0 0
25 0 0
10 0 0
25 0 0
50 0 0 *solu for*

GODERICH.

Edward Lindsey Elwood, Clerk.....	10	0	0
Morgan Hamilton.....	10	0	0
Thos. M. Jones, eight Shares M. B. Society.....	100	0	0
John Strachan, four Shares M. B. Society.....	£50	0	0
" Town lot in Goderich.....	30	0	0
Mrs. John Strachan.....	20	0	0
Thos. Dark, one share B. S. Stock.....	12	10	0
Chas. Widder, B. S. Stock.....	25	0	0
A. W. Strachan.....	25	0	0
J. Rattenbury.....	12	10	0

sum for 9th 2

WOODSTOCK.

Edmund Deedes, four shares Metropolitan Building Society.....	50	0	0
Annie Deedes, two shares ditto.....	25	0	0
Richard Elwes, four shares ditto.....	50	0	0
Robert Deedes, four shares ditto.....	50	0	0
H. C. Barwick, four shares ditto.....	50	0	0
Walter Jones, one share ditto.....	12	10	0
Ann Elizabeth Jones, one share ditto.....	12	10	0
Charles Clark, one share ditto.....	12	10	0
William Gray, one share ditto.....	12	10	0
Thomas Smith, one share ditto.....	12	10	0
Richard Morris, one share ditto.....	12	10	0
James Dagg, one share ditto.....	12	10	0
Richard Foquette, one share ditto.....	12	10	0
Thomas Scott, one share ditto.....	12	10	0
G. W. Whitehead, one share ditto.....	12	10	0
Richard Cudmore, one share ditto.....	12	10	0
Joshua Walton, one share ditto.....	12	10	0
James Ingersoll, one share ditto.....	12	10	0

HUNTINGFORD.

Archibald H. Farmer.....	50	0	0
F. Fauquier, Clerk, £5, and two shares Metrop. Building Society	30	0	0
Caleb Custer, two shares ditto.....	25	0	0
Arthur Armstrong, one share ditto.....	12	10	0
Alfred Harwood, one share ditto.....	12	10	0
Henry Huntingford, two shares ditto.....	25	0	0
Joseph Turner.....	5	0	0
Robert Milman.....	3	0	0
John Barnes, one share Metrop. Building Society.....	12	10	0
Thomas Duke.....	2	0	0
William Bell.....	3	0	0
Samuel Macaulay.....	1	5	0
Mary McKnight.....	5	0	0

COBOURG.

A. N. Bethuns, D.D., 100 acres of land <i>10/12/10</i>	£100	0	0
" Eight shares Metrop. Build. Soc. 100 0 0	100	0	0
D. Campbell, land in Seymour.....	200	0	0
Henry Ruttan, 100 acres of land.....	100	0	0
Hon. George S. Boulton, 400 acres of land.....	150	0	0
Hon. Z. Burnham, 100 acres of land.....	200	0	0
S. E. McKechnie (in money).....	100	0	0
J. S. Thomson, two shares Metropolitan Building Society.....	25	0	0
T. G. Anderson, two shares ditto.....	25	0	0
D. E. Boulton, one share ditto.....	12	10	0
R. D. Chatterton (in money).....	12	10	0
H. B. Jessopp, Clerk, one share Metrop. Building Society.....	12	10	0

— sold for 1/15

14-4 Jan
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10 0 0
10 0 0
100 0 0

500 0 0
20 0 0
12 10 0
25 0 0
25 0 0
12 10 0

50 0 0
25 0 0
50 0 0
50 0 0
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12 10 0
12 10 0
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50 0 0
30 0 0
25 0 0
12 10 0
12 10 0
25 0 0
5 0 0
3 0 0
12 10 0
2 0 0
3 0 0
1 5 0
5 0 0

200 0 0
100 0 0
100 0 0
150 0 0
200 0 0
100 0 0
25 0 0
25 0 0
12 10 0
12 10 0
12 10 0

12 10 0

5 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

3 sold for 1/15

H. Covert, two shares M. B. Society, £25; money, £25	50	0	0
G. M. Boswell, one town lot, Cobourg	50	0	0
James Cockburn, one share Metrop. Build. Society	12	10	0
Asa A. Burnham, 100 acres of land	100	0	0
E. Patterson, Clerk, one share Metrop. Build. Society	12	10	0
William Weller, 100 acres of land	100	0	0
J. F. Hurst, one share Metrop. Building Society	12	10	0
A. McNab, D.D., two shares ditto	25	0	0
J. V. Boswell, one town lot, quarter acre	60	0	0
Wm. Gravely, one ditto ditto	60	0	0
George Boyer, one ditto ditto	60	0	0
J. B. Fortune, two shares Metrop. Building Society	25	0	0
George E. Jones, one share ditto	12	10	0
E. S. Winans (in money)	12	10	0
William Corrigan, two shares Metrop. Building Society	25	0	0
G. S. Daintry, two shares ditto	25	0	0
Willis McKyes, one share ditto	12	10	0
George Birney (in money)	10	0	0
J. W. R. Beck, one share Metrop. Building Society	12	10	0
H. Jones Ruttan, one share ditto	12	10	0
James Calcutt, jun., one share ditto	12	10	0
Lewis Styles, one share ditto	12	10	0
George Goldstone, 17 acres, 6th con. Monaghan	30	0	0
A Friend, per Ven. Archdeacon Bethune	1	0	0

DARLINGTON.

T. S. Kennedy, Clerk, one share Metrop. Build. Society	12	10	0
G. H. Low, M.D., two shares ditto	25	0	0

EMILY.

Robert Harding, Clerk, B. S. Stock	25	0	0
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KINGSTON.

George O'Kill Stuart, D.D., 250 acres, money	250	0	0
W. M. Herchmer, Clerk	250	0	0
The Hon. J. Macaulay, B. U. C. S. £150, 200 acres of land £150.	250	0	0
Thos. Kirkpatrick, 100 acres and one town lot	250	0	0
Peter Diehl, M.D., 365 acres	100	0	0
Sarah H. Cartwright, 200 acres of land	125	0	0
John Watkins	50	0	0
H. Mulkins, Clerk	50	0	0
John McPherson, 200 acres of land, and 100 ditto valued	50	0	0

ST. MARK'S CHURCH, BARRIEFIELD.

Henry Brent, Clerk, two shares Metrop. Build. Society	25	0	0
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ADOLPHUSTOWN AND FREDERICKSBURGH.

Job Deacon, Clerk	5	0	0
D. McWhiston	1	0	0
E. D'Lalauré	1	0	0
Peter V. Dorland	1	0	0
Parker Allen	1	0	0
Robert Leatch	2	0	0
Boltus Shewman	1	0	0
Philip Dorland	1	0	0
Thomas Dorland	0	10	0
John G. Dorland	0	10	0
Thomas Neelson	1	0	0
John Hopper	1	0	0
D. McKenzie	1	0	0
Simeon W. Trumpet	0	10	0
John Church	0	10	0

n

x also 60 acres 21.2. Shurburgh. 1822

NAPANER.

Voted at the Vestry Meeting, two shares M. B. S. 25 0 0

TYENDINAGA.

Voted at the Vestry Meeting 25 0 0

G. A. Anderson, Clerk, two shares M. B. Society 25 0 0

PICTON.

Cecil Mortimer 50 0 0

R. Low 50 0 0

MARYSBURGIL.

John R. Tooke, Clerk 10 0 0

PORT TRENT.

William Bleasdel, Clerk, one share M. B. Society 12 10 0

HILLIER.

Vestry of Christ's Church, Hillier, per Rev. R. G. Cox, B. S. Stock. 25 0 0

CARLETON PLACE.

A. Muloch, Clerk, B. S. Stock 25 0 0

BYTOWN.

A. B. Lewis 10 0 0

E. Sherwood 5 0 0

S. S. Strong, Clerk, first subscription 5 0 0

L. B. Lyon, 100 acres of land 25 0 0

BROCKVILLE.

George Crawford, 200 acres of land 100 0 0

D. B. O. Ford, land 100 0 0

Ormond Jones, land 100 0 0

George Sherwood, land 25 0 0

J. Crawford, 50 acres of land 25 0 0

Edward Kerston, land 50 0 0

John Weatherhead 5 0 0

Thomas Webster 5 0 0

Charles E. Jones, land 25 0 0

W. B. Maclean 12 10 0

James Jessup, two lots in Prescott 100 0 0

Richard F. Steele, 50 acres of land in Marmora 100 0 0

EDWARDSBURGH.

R. D. Frazer, 100 acres of land.

MATILDA.

The Committee of the Eastern District Branch of the Church Society. 25 0 0

Henry E. Plees, Clerk 25 0 0

PRESCOTT.

J. S. Merwin, 100 acres of land £37 10s., cash £25 62 10 0

Alfred Hooker 100 0 0

Dunham Jones, 50 acres of land.

CORNWALL.

George S. Jarvis, 100 acres of land £50, cash £10 0 0 60 0 0

The Hon. P. Vankoughnet, 200 acres of land.

J. Mountain, Clerk, 200 ditto.

Miss Mountain, 100 acres of land £37 10s., cash £5 42 10 0

Mrs. Mountain 40 0 0

Miss Purcell 50 0 0

Mrs. Lindsay, 50 acres of land 18 15 0

Five sons of the late Rev. J. G. B. Lindsay 1 5 0

Henry Patton, two town lots £25, cash £12 10 37 10 0

A. MacLean, Cornwall, 200 acres of land.

un. amount in widow's lot in Mygantic C.E. sold for \$200

Handwritten notes on the right margin including 'ama', 'for', 'Rev W', 'A. 7', 'R O'.

Handwritten note 'repl. m' with a checkmark.

James N. Dixon	25 0 0
G. C. Wood	20 0 0
P. E. Adams	15 0 0
Samuel Hart	12 0 0
J. J. Dickenson	10 0 0
B. G. French	10 0 0
Mrs. Hopper	5 0 0
A. Member of the Church	5 0 0
Solomon Raymond	2 10 0
James Edgar	2 10 0
P. G. Mulhern	1 5 0
Edward Chesley	1 5 0
G. S. Cox	1 5 0
John Smith	1 5 0
Jacob Gallinger	2 10 0
John Hess	1 5 0
Benjamin Gallinger	1 5 0
John Hartle	1 5 0
Edward Farlinger	1 0 0

OSNABRUCK.

R. H. Bullock	2 10 0
W. H. Wagner	2 10 0
Richard Bingham	1 5 0
Nicholas Eaman	2 10 0
C. Michal	1 0 0
George Sampson	0 10 0
Henry Andrews	0 10 0
J. H. Maxwell	1 5 0
David Doran	0 15 0
Hugh Hamilton	0 15 0
George H. Eaman	1 5 0
R. Rolph, Clerk	2 10 0

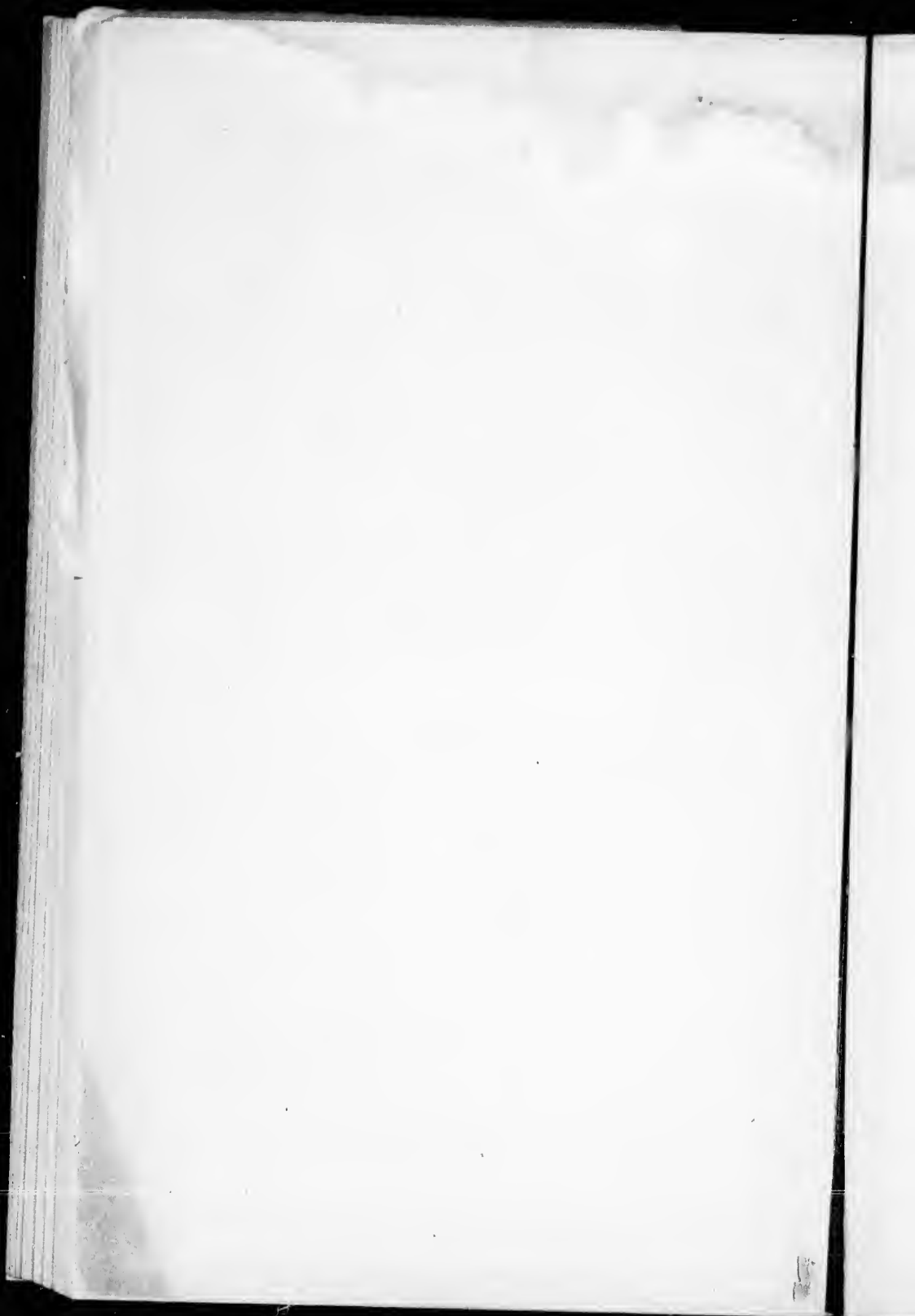
WEST HAWKESBURY.

J. T. Lewis, Clerk, two shares Metropolitan Building Society	25 0 0
George Hamilton, six shares ditto	75 0 0
John Hamilton, four shares ditto	50 0 0

25 0 0
25 0 0
25 0 0
50 0 0
50 0 0
10 0 0
12 10 0
25 0 0
25 0 0
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100 0 0
25 0 0
25 0 0
50 0 0
5 0 0
5 0 0
25 0 0
12 10 0
100 0 0

25 0 0
25 0 0
62 10 0
100 0 0
60 0 0
42 10 0
40 0 0
50 0 0
18 15 0
1 5 0
37 10 0

*Ans. J. S. M. ... 200 acres
s & n 1/2 Lot 15. ... for \$1400
Ans. 9 in 5 ... 200 acres ... \$1800
... 36.233. ... 200 acres \$1500
Ans W. A. Johnson
4.2. ... 100 acres \$2000
St 4 ... 14 40
W. ... 50 acres ... \$1000
A. F. ... 25 in 5 ...
R. O. ... Lot 18 ...*



ERRATA.

- Page 66, line 11—for “constitution” read *an institution*.
“ 68, line 20—for “erected” read *created*.
“ 69, line 15—for “member” read *members*.
“ 70, line 14—for “also” read *who*.
“ “ “ 24—omit “the” before “Universities.”
“ 71, line 8—after “of” insert “supporting.”
“ “ “ 19—for “paltry” read *party*.
“ 73, line 3 from bottom—a full stop after “designed.”
“ 74, line 1—for “sacred” read *sound*.
“ 75, line 26—for “members” read *ministers*.
“ 113, line 25—for “begotton” read *begotten*.
“ 143, line 28—for “may” read *will*.
“ “ “ 29—for “will shine” read *has shone*.
“ “ “ 43—for “can” read *will*.
“ “ “ 44—for “afford” read *secure*.
“ “ “ 44—for “prepared” read *prepare*.
“ 151—in Latin quotation, for “telia” read *talia*.

APPENDIX.

- Page 29, last line—for “us” read *it*.
“ 80, line 31—for “highly” read *lightly*.



Shortt Library

